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ZEC
Delano.

THE

MAN-CHILD BORN OF THE SUN,

AND

AN EXPOSITION OF THE PROPHECIES OF DANIEL AND THE BOOK OF REVELATION.

BY

CHARLES ANSON DELANO.

GIVING

AN ACCOUNT OF HIS SUFFERINGS FOR FORTY YEARS, IMPRISONMENTS, ETC., AND HIS HAVING ATTAINED TO THE FOURTH KINGDOM, WHICH SHALL NEVER END.

[Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.]

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THE

MAN-CHILD BORN OF THE SUN.

CREATION OF THE HEAVENS ABOVE.

FIRST the Sun and the Moon, then the Stars, were ordained. The Earth was beneath the waters, and God divided the waters from the waters, and the dry land appeared.

And God made the sun to rule the day, and the lesser light to shine by night.

He brought the earth from beneath water, and he clothed the fields with verdure, with all the trees of the forest. Thus the vegetable world was spread out in landscape view.

Then was the animal creation made: beasts of the field, fowls of the air, and fish oft he sea. The vegetable and animal creation having been created, God gave them life and breath; and God was in every thing he created, or they could not move or have their being.

Now God was a being, and found himself to be a Creator 576,000 years before Adam and Eve were created.

The earth was not, when first brought from beneath the water, one-quarter as large as it is at this time, 1857.

You may see, by the length of years from the date of the above, or from the numbers of years to the creation of man, that it must have become larger; the decay of animals and trees on the land, and the finny tribe, also the shell-fish, all contributing to increase the earth in length, width, and height.

And when God in his own wisdom saw that he could make other beings in the form of man, he said, Let us make man after our image, and endow them with intelligence and capacities to cultivate the soil, etc.

And he made them male and female, and placed them in a garden in the East to till the ground, and gave them power over the beasts of the field and the fowls of the air.

Now God created all things for his own honor and glory, and for the happiness of his creatures that he creates.

And God dwelt in Adam and Eve whom he created, before their transgression; for God is the sun; and he gave them life and breath by the Holy Ghost.

They were not in person so well formed or so beautiful as in the following generations after them.

They were, for God's wise purposes, made liable to transgress or to fall; for if mankind had not been liable to death, as well as the beasts of the field and fowls of the air, the earth could not have held them.

His Scripture also says, Behold, I create good and I create evil.

Did God not create man to be happy? Yes. He said to Adam, Eat not the fruit of a certain tree in the midst of the garden, for in the day thou eatest thereof thou shalt die.

It is said Eve partook of the forbidden fruit and

gave to her husband Adam, and he did eat; thus they disobeyed their Creator.

It is also said that the devil tempted them in the form of a serpent.

Was God in the serpent, one of them being the devil? He was in all the beasts, also; so he was in Adam and Eve also.

So then the devil created all things. Well, the devil is the moon; well, he, the sun, created all, and he is consuming fire. The sun lighteth up all, the moon and all the planets. There are fixed planets, and there are others that revolve; the sun turneth round on its own axis, and the moon hath faces every way. And in those fixed stars are the woe-trumpets, or in them are the vials of wrath which are poured out upon the earth; and there are seven, which are called woe-trumpets, and they are called the seven golden candlesticks, and they are called the seven spirits of God, for God manages all the spiritual world, and all the planets; for God is fire.

Well, as the Intellectual Power was to be Ruler over all creation, that is, the inferior creation, he endowed mankind to be enlightened, one generation after another.

In the patriarchal day some were wiser than others. They beheld things differently from others: they beheld the creation, the sun, moon, and earth, and saw that it must have sprung from some great first cause—some great being; well, they adored him, and in their hearts they praised him. And he manifested himself to such, as he did not unto those that saw not the hand that created all things.

After the fall of Adam and Eve there was a remedy promised for their recovery. The seed of the woman should bruise the serpent's head. The promised Messias, in due time Jesus, was born of the Virgin Mary, out of the loins of David, and of the seed of David, according to the flesh.

He came to be a light unto the people, to teach mankind the knowledge of God and to do the will of his Father. He called and chose twelve men, and they were the most of them, or, at least, a part of them, fishermen—men not of high degree, in the common acceptation of high; not wealthy,—rather on the lower order. These he chose to follow him, that he might make them fishers of men.

Thus he began his mission. He went about teaching and doing good to all the various calls that were made upon him. Christ was a glorified being before the worlds were; the word that he spake out of his mouth beareth witness to the truth of the assertion.

St. John, xvii. 5.—And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. He had glory with the Father before the creation of the world of mankind. He was not called Christ, or Jesus Christ, until he was born of the Virgin Mary. The angel said he should be called Jesus, for he should save his people from their sins, and also he should be called Immanuel, which, being interpreted, is God with us.

Luke, i. 32, 33.—And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Christ reigned in Solomon; yes, in King Solomon.

The natural man is born into the world, and is under the dominion of sin, and sin is the king of terrors; hence he has a kingdom of sin, of wickedness, within, to be destroyed; a body of sin. He hath a sinful body.

He came not into the world of his will, but by the will of his natural parents,—the will of man, the will of the flesh. Our natural parents being impure themselves, hence the children are impure, born in sin; the kingdom of the devil is in them—in the natural sons of mankind. Now, it is said that Christ was made manifest in the flesh to destroy the works of the devil. Sin, which is devilish, killeth. Christ said, all that came before him were thieves and robbers, but he had come that ye might be partakers of everlasting life. For if ye abide in me, ye shall have life.

The man Jesus knew no sin, nor did he commit sin while on earth, nor was he born in sin. If Jesus had committed one sin, and had not rendered obedience to the just demands of the law, he would have been a transgressor of the law, not a fulfiller of it,—for which he came down to earth and was fashioned in form of man, and thought it no robbery to be called equal with God.

But what did God say? He came to pay a debt due for the transgression of the law. God slew his own son. It was necessary that the body that God prepared, Jesus, should be of flesh and blood of man and woman, to atone for the sin of the first transgression of the first man and woman, Adam and Eve; for as in Adam we all were made subject unto death, that in Christ we should be made alive as Adam; or, as the first man sinned against the positive command, and

tainted the blood of all his posterity, it required a pure, holy sacrifice to be slain.

Thus the man Jesus suffered in body and in spirit, was tempted, ill-treated, scorned by the world, mocked, scourged, spit upon, crowned with thorns, led before the Roman governor, condemned, crucified, his blood spilled—which was pure—for the remission of sins, which were entailed upon the human family.

Having risen from the dead, as he had predicted, he was seen, conversed with, and did eat with his disciples, and was seen of many brethren.

He tarried on earth forty days from his resurrection till his ascension. During the forty days he taught his disciples, telling them repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Here I began my ministry; here I have taught you; here I have suffered; here have been mine enemies; here I have been crucified: you saw it; ye are my witnesses, and, behold, I send the promise of the Father—my Father—upon you,—meaning the Holy Ghost; but tarry ye in the city of Jerusalem until ye be endowed with power from on high. And he led them out as far as Bethany; and he lifted up his hands and blessed them, and it came to pass, while he blessed them, he was parted from them and carried up into heaven.

Now, the body that Jesus had, or the fleshly body, when it had gone out of sight went to God's blazing throne and became a disembodied spirit; it went to the sun, into the sun. According to the promise, when the day of Pentecost was fully come,—for they were somewhat scattered from the time of his ascension, teaching the things they had seen and been told by their Lord,

they had to be called by the Spirit to assemble in Jerusalem,—and they were all of one accord in one place. And suddenly there came a sound from heaven, as a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocked, and said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing that it is but the third hour of the day. But this is that the prophet Joel spoke of:

And it shall come to pass in the last days, saith God, I shall pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my maidens I will pour out in those days of my Spirit, and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come; and it shall come to pass, that whosoever shall call on the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.

Now, as Jesus testified, he came to do the will of his Father, for it was Christ that spake out of the mouth of Jesus; and that the sins of Adam might be laid upon him, he suffered in flesh and spirit, the man Jesus being flesh, the Spirit, Christ.

Now, Christ had not that name before he was born of the woman; not the name of Christ, but the name of Lucifer, the Son of the Morning.

Well, as evil was in everybody that had flesh, born in them, I mean sin in the flesh, and God condemned sin in the flesh, Lucifer undertook to redeem man under the name of Christ; well, the devil was in Christ

Jesus, and led him, tempting him; but he, Christ Jesus, resisted even unto death. For God and Christ had more power than the devil.

For the Prince and Power of the air, which was in the moon, was the devil; and the devil tempted Adam and Eve, or Eve, and she tempted Adam, and they fell.

And Jesus Christ was also tempted by the devil, and he overcame the world, the flesh, and the devil, and brought in an everlasting righteousness to all that would be his followers. Surely he came through great trial and tribulation! And he said all that would follow him should have tribulation, but he that held out to the end should be saved.

Jesus said, The Prince of this world cometh to him and findeth nothing in him; and he said to his disciples, Be of good cheer, I have overcome the world. Now, was not the devil in all the inhabitants of the world? Well, were they not flesh? Certainly. Then he overcame the world, the flesh, and the devil.

Well, in the Gospel we find on record those truths spoken by Christ before his ascension. He that would follow him must take up his cross, that is, bear his cross. He must be crucified unto the world, and the world unto him.

Well, the world is the devil, and his works they do; and if they do his works it makes it just what Jesus said, Ye are of your father, the devil, and his works ye do.

Now, said the Jews, We know he hath a devil, for he maketh himself God when he is but a man.

They did not know he was God-man; but he was God and man both.

For it was God the Sun that purified him, even as it purified me, Charles Anson Delano.

I WILL NOW GIVE SOME ACCOUNT OF MY LIFE AND SUFFERINGS, VISIONS, DEATH, AND RESURRECTION UNTO LIFE.

I was born in the State of New York, county of Washington, on the 13th of December, 1796. My father had been a sea captain, or had followed the sea, and married my mother, Abigail Hathaway, in the State of Massachusetts.

My parents were poor, but lived comfortably; my father owned the dwelling and a small tract of land, and was sheriff in the aforesaid county; and I was sent to school near by; however, that went very much against my will.

The neighborhood around Easton—for that was the name of the village where we lived, and on account of the profligacy of its inhabitants it was nicknamed Bang-all—was remarkable for the desecration of the Sabbath, card playing, balls on the Sabbath afternoons and at night.

There was at some distance from our home the people called Quakers, and I suppose two miles, or probably one and a half miles, from our residence was a meeting-house. However, being very young, I paid but little attention to preaching.

My mother died there in 1806, I think; and my father sold his place and moved to New Bedford, Massachusetts. I had two brothers: the eldest was named after my father, Nathaniel Delano; the other, the youngest of the family, Artemas R. Delano; and one sister, who was named Abigail Hathaway, after her mother.

After our arrival my eldest brother was with an uncle of his, as a silversmith, but quit shortly, and went as clerk in the grocery business. Some years after he went to the State of New York and died. I lived some time with a half-sister of my father's, and went to school; also with an own sister of my father's.

About 1808 my father married again: he was a sea captain at the time. He came home from a voyage from the West Indies and died, 22d February, 1810.

The family was then broken up, and I had to look out pretty much for myself. My fortune was what I had on my back, twelve and a half cents in cash, and a load of sin to carry, which I was not aware of; and I grew up exceedingly in sin, as many others have done.

I followed the sea, and was very much afflicted at times. At length, in 1819, I was chief officer of a brig, and had been in that office for a number of voyages after the peace with Great Britain and America.

I was in the service on land and sea in that war. As I before remarked, in 1819 I quit the sea and took up my residence in Richmond, Virginia; and there I married, and by my wife had eight sons, all dead, and my first wife also, the mother of these children, except one, Joseph Swan Delano.

I was afflicted for about forty years. Somewhere about 1826 I was very much distressed about my soul's salvation; could hear voices when there were no persons present; and I then began to study the Scriptures prayerfully at times, and I believed them to be the word of God, and that God would do all he said he would.

And I believed also in the New Testament, and in Christ's own words: that we must be willing to forsake father, mother, brother, sister, houses and lands, wife and children, and lose this life, and then we should find life,—that is, we should lose this sinful life. The goodness of God arrested me, and convinced me that I was born to die. The natural man was full of evil; there was inbred sin to be destroyed; the sinful man was to be crucified to die.

I was tormented day and night, and had no peace. The devil was at me at all times; when I would do good, evil was about me. I used to pray continually, but there was something within that cursed me; I could feel and understand it. I could also hear voices in the air around me and above me, with terrible curses and oaths. It was the spirit and power of Satan. Hell was let loose against me. Sometimes I could not get an hour's sleep for a week, and at one period I did not sleep more than four hours in three weeks, suffering tremendously. Saw many visions.

I was pretty constant searching the Scriptures. I saw that Jesus suffered, and I was suffering crucifixion. One night in the winter I was suffering very much, and on the wall I saw the whole size of myself—as good a likeness as any artist could have painted; it was high up, its head reaching nearly to the ceiling; the image of myself struggled very much, and stretched out its arms, bowed back the head and died. This vision I saw three times. I also saw a large circle on the ceiling, with the signs of the zodiac for each month; the twelve signs and the circle flying round, each passing away; lightning flying out from the circle. Those

visions I saw in the year 1838. The year after I still suffered.

Frequently, before the year above mentioned, I had been imprisoned; my sufferings were so great that I had nearly gone mad. I was put there that I need not hurt myself—or, at least, God put me there, for I was to suffer, as Jesus Christ suffered, all the will of the Father.

In the year 1850, in the month of February, I suffered tremendously, and was crucified, and died, and rose from the dead. I then thought my sufferings were over, but they were not. In that month my jaws were clenched, and I suppose could not have been opened by any human power without breaking them.

There was no human being allowed to see my sufferings: the door was locked and braced, so that no person could have come in where I was. It was on the 22d of February, 1850, that I rose from the dead. In March I was taken to prison in Petersburg, and in April sent to Williamsburg; I there painted with crayon a series from Scripture: they can be seen to this day. In the fall I returned to Petersburg; during my stay at Williamsburg I did not suffer so much as in jail in Petersburg.

I cannot speak too highly of the superintendant of that institution, or of the under-officers, as I was well treated by all of them.

After returning home, as before stated, in 1850, I still suffered. However, started again in business, after having lost all my little property by fraud, and was trying to make a sufficiency to liquidate some debts that I owed, and to make an honest living for myself

and family; my sufferings were trivial to what they had been. At length, in 1853, after having lost my all, (by fire,) in the way of painting, I was again, by the will of God, put in jail; and after suffering the most horrid death and hell-fire of the wrath of God the devil,—for the devil hath power over all as long as he hath any impurity in him. Well, in February—about three years from the resurrection—from 1850 to 1853, three years—I suffered this last torment: it lasted three and a half days; they then, after keeping me in the jail among lice and vermin about three months, sent me again to Williamsburg, and there I was treated with even more kindness than before. I took no medicine either time at Williamsburg, but, as before, did some more painting—illustrations from the Bible. I stopped there but a few weeks, and when I first arrived I told them the time that I should remain there, and at the date and time mentioned I came home to Petersburg. In August, 1855, I suffered extremely, as if there had been an augur boring through my left heel into the bone—so that I was about to faint away; I could not stand up. This was at home, and in the presence of a Dr. Dudley and others. They took me up bodily and laid me on the bed. The next day I could walk about, and since that time my sufferings have been but little.

While in the hospital I painted in a globe a number of shocks of wheat, together with a woman as partly lying down on the wheat, and she having brought forth a man-child. This was a picture representing the woman in travail.

Rev. xii. 1.—And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon

under her feet, and upon her head a crown of twelve stars: and she—the church—being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

I will just state here that I, Delano, am the man-child spoken of as above, and, anon, will give a more particular account, according to Scripture.

OF MAN NEW-CREATED.

WHAT a noble structure is man, the new-created man, to stand erect in the spiritual image of his Maker, holding sweet converse with him who created him for his own glory! The unregenerate hath not the spiritual image of a new-created being; he is in a state of nature; he has not known God; he has not sought him with his whole heart; he hath said in his heart by his actions he would none of him; he is estranged from the life of God; he is disobedient to his holy commands. God says, Son, give me thy heart. To give him that it seems hard for the sons of men to do. Its affections are estranged from the ways that God has marked out for him, are fixed on most anything else but God—

the pleasures of the world, the follies, vices, and many things which ruin the soul in perdition.

Oh that men would be wise, and understand while it is called to-day; for the night of death cometh, when no man can work! For when the body lies under the cold clods, and crumbles to dust, there is no more of it. Surely all men in this enlightened day, when they can hear the Gospel preached, cannot excuse themselves; there is a monitor within that tells them that all is not right—that all is vanity, unless he makes God his friend. The Gospel of the Lord Jesus that is presented unto us is worthy of all acceptation.

He came into the world to be a light unto the world—to give the world of mankind a true knowledge of God the Father; he was in his Son reconciling the world unto himself. He came in his Father's name, and he said God was his Father; he came to save that which was lost. Ho, every one that thirsteth, come to the waters; come, buy milk and wine without money and without price. Behold I stand and knock at the door, and if any man will let me in I will come and sup with him, and he with me.

What is it to let Christ in?

It is to believe his word; for his word was truth—the truth of God. He said the words he spake were of the Father.

Mankind are all accountable to God for our words and our actions. Moreover, we are accountable to God for neglect of duty we owe to him as our Creator, our best friend, and benefactor.

There are sins of omission as well as of commission; the omission of any known duty we owe to our fellow beings, which God hath commanded us to do, is sinful.

Our first great duty is to seek God with all our hearts, with all our minds, and all our strength, and to do unto our neighbor as we would have them do unto us. Now, we would not have them to injure us in person or property; we should not rob them of their good name if they are deserving of a good name. Rather have charity for them; for all mankind are frail mortals, liable to err. Rather reprove mildly, as though we felt for them.

If you know these things, happy are ye if ye do them. So taught Jesus; and if ye do them ye shall be my disciples.

Beloved friends, he it is that keepeth my commands; I will manifest myself unto him, and he that loveth me loveth him that sent me, and we will come and make our abode with you. I will be in you, and you in me, and God in us.

Beloved friends, if you love me,
You love God, my father and my brother:
No greater love can a man have
Than to give his life for another.

I gave my sinful life away that I might have a better life, a holy life, a happy life, freed from sin and all condemnation.

It is religion that can give
Sweetest pleasure while we live;
After death of hateful sin,
We have new life, and that within.

Forever, then, our joys will be
Lasting as Eternity;

Forever God will be our friend:
Eternity it hath no end.

Sinner, awake from death's cold sleep,
O'er your sins and folly weep:
Jesus was for sinners slain,
Sinners must be born again.

All mankind are born in sin. They are born of the will of man and the will of the flesh, and were conceived in iniquity.

In our second birth we are not born of the blood, nor of the will of man, nor of the will of the flesh, but of God. Being born of God, we are sons of God, and made heirs of God and joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away. We should be diligent in business, fervent in spirit, serving the Lord willingly from the heart—not as men-pleasers, but according to the will of the Father; for it is God's good will to give unto you his kingdom.

There is, from Adam, three ages of the world: the Patriarchal, the Mosaic, and the Christian,—each two thousand years. From the first Adam to the flood, two thousand; from the flood to the coming of Jesus Christ, two thousand; and from the death and resurrection, it was calculated some time by many that it would be two thousand years before Christ would come to judge the world. But the Scripture plainly teaches that the days would be shortened, or the elect could not be saved. God had foreknowledge; he knew that one would overcome before the last two thousand years was expired, for he said that many should run to and fro and knowledge should increase.

The Christian race for the prize was given in the

Gospel, as was in every dispensation. Noah overcame first, then Jesus overcame, then I, Delano, overcame, which makes the three dispensations fulfilled; and now the fourth kingdom is set up, which is God's kingdom on earth; for I have come through Christ, and Christ hath given me to his Father.

Well, I am now an heir of God; I have won the prize; hence I am crowned, according to the promise, with a crown of twelve stars, and the moon under my feet; for I was born of the sun, and I rule the nations with a rod of iron. The kingdoms of this world have become the kingdom of God. Does not the Scriptures teach that he that overcometh is an heir of God and joint heir with Christ?

Rev. xvii. 3.—"I saw a woman,"—meaning the church; for a woman is the church.

The first verse calls her the great whore, that sitteth upon many waters. Verse 2.—The kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Verse 3.—Into the wilderness,—a wilderness of sin. Saw a woman—Papist church, with beastly power, its members worshipping and adhering to its head—worshipping a woman and images, bowing down unto images as though they were God. She is called scarlet, because she spilled the blood of the saints and the martyrs of Jesus.

Verse 9.—The woman sitteth upon seven heads; seven mountains,—the churches, seven in number, in Asia.

Verse 10.—Seven kings; five kingdoms are fallen, and one is not yet subdued, and the other has not come; and when he cometh he must continue a short space.

Verse 11:—And the beast that was and is not, even he is of the eighth and came out of the seventh. The same power exercised or perpetuated in the eighth that was in the seventh, the same persecuting power which goeth into perdition, they feel. During the present crisis, Pope, so called Pius, all the kingdoms, including the brass kingdom, which was to reign or bear rule over all the earth; during, I say, the reign of the present pope,—for it only extended to the seventh and eighth,—the fourth kingdom will arise, and shall be strong as iron; forasmuch as iron breaketh in pieces all things, or subdueth all things, it shall break in pieces and bruise; it shall break the powers of these former rulers, and bruise these serpent-heads. For they have ruled deceitfully, with cruelty, with persecution. For those powers were of the bond-woman in bondage, in sin; and by this term may be implied, the old woman not made free from sin—that Christ hath not made them free yet.

Now, if they were made free, they would be of the New Jerusalem, the new woman, which is God's free church—freed from all sin; and that cometh down from above, adorned with shining grace—the grace of God.

Every one that Christ sets free is free indeed: not every one the pope and his cardinals and bishops pretend to pardon. It is God's prerogative to forgive sin. Daniel says, or God said by Daniel,—for he was God's prophet; and this I do positively know, for the same God is in me and causes me to write the things that I now write, and which hath past, and which is now going to evangelize the world,—in the days of these kings shall the God of heaven set up a kingdom

which shall never end or be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, and the clay, the silver and the gold.

Jesus was the builder as long as he lived, for he commenced the Christian dispensation; he built upon his Father's word, for he spake his Father's word, and his word was true. He, the man Jesus, was the word of God, and the word of God is eternal truth, and those truths were handed down to mankind for his instruction; and they, the Scriptures, have been translated into the various languages, that all nations may receive those sacred truths of the Scriptures; and the promises are all true and faithful.

The Christian race might be entered upon by any one, and by all, in every age, in every land and nation, free for all that would accept. And the promise was, to him that overcame, he should possess a kingdom; he should gain a kingdom; and he should rule the kingdom of his fathers over all other kingdoms, which should be the fourth kingdom.

I have overcome, and am one with the father of the fourth kingdom, which is complete in me. For God dwells in me, and I am one with the first lamb that was slain, even Jesus Christ. He, Jesus, was slain soon in life, at the age of about thirty-three, about 1850 years since; and I, Charles A. Delano, in 1850, rose from the dead; he from the setting up of the kingdom, and I from getting through the third

kingdom, and setting up the fourth kingdom, which is to subdue all other kingdoms, and never end.

The Book of Revelations (chap. i.) portrays me as one like unto the Son of man. Well, was not Jesus the Son of man? Yes; he was the son of King David. Well, I am the son of man, also. Well, Jesus was the Son of God; so am I, Delano, also the son of God; and one with God and with Jesus. And I will not deny him. Sooner would I deny my own existence. Does Revelations say what kind of a look he hath? Yes; the 13th and 14th verses: "And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire."

The sun I can look into as long as I please, and it does not smite me; nor the moon either.

Rev. i. 16.—And he had in his hand the power of the seven stars, the seven spirits of God, and they are the seven angels of the seven churches. Does not this mean power is given to him,—power to the one that is made like unto the Son of man? Certainly it does.

Rev. ii. 7.—He that hath an ear, let him hear what the Spirit saith unto the churches: to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Verse 11.—He that overcometh shall not be hurt of the second death.

Verse 17.—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Verse 26.—And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

Verse 27.—And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Verse 28.—And I will give him the morning star.

Rev. iii. 5.—He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Verse 12.—Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Verse 21.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev. v. 1.—I sit on the throne. 2d. I am worthy to open the book. 6th. I am one of the members of the Market Street Baptist Church, and have been since 1832, and I am amidst the elders; and have been slain, and have overcome the seven horns, or have power over all the horns and all the beasts.

Verse 7.—I take the book out of the right hand of him that sat upon the throne; for I have fulfilled the book, and forever I am one with God in his throne, even as Jesus is with his Father in his throne, and have attained to all the promises, and claim them.

NEW HEAVEN.

Rev. xxi.—THE creation of a new heaven and a new earth. Mankind are called earthen vessels, and in a state of nature are wicked, prone to do evil. They are aliens from the commonwealth of Israel. The first heaven is supposed not to be pure, for if it were pure there would be no necessity of making a new one.

Mankind on earth have had, and do have, a sort of mixture of heaven—happiness, sorrow, and disappointments: his happy moments are marred by afflictions; trials come on unforeseen; loss of friends and property. So the world may be called partly heaven, for there are some pleasures notwithstanding it is a mixture of good and evil.

The Scriptures teach that all things are to be made new. Some suppose that the earth on which we tread will be burned up: that is all chimerical. Mankind have taken the Scriptures in the wrong light; for the righteous are to inherit the earth. Some have such an airy notion that heaven is far removed from earth—that it is located somewhere overhead, where there is a city in which the streets are paved with gold, and at the resurrection those bodies and bones that have been buried in dust or in the sea from the first Adam to the time of the resurrection, will be gathered together, each one having his own dust or own bones again, reconstructed and animated, and new life blown into them. Did you ever hear such a preposterous idea!

My friends, do not believe it; it is not so. Religion pure and undefiled is the only thing that can make you permanently happy, make you heavenly—the religion of the Lord Jesus Christ. That religion is of the heart. The heart must be cleansed; its affections must

be changed. The minds of mankind are fixed on the fleeting things of time and sense, and not on those things for eternity—on those things which will give true happiness here and hereafter. Set your affections on things above—above the earthly, wicked gratifications which will render you unhappy if you pursue them and have not your affections fixed on God and eternity; for the fleeting, wicked things of time soon fade, like a baseless fabric of a mere vision.

The religion of our Lord Jesus Christ in the soul, when the heart is renewed, is a permanent peace and joy in the Holy Ghost; for the Holy Ghost dwells within,—and God being the Holy Ghost, is greater than all that are without, and is able to keep your minds in perfect peace.

Now, this new heaven spoken of is in new-created mankind a heaven below—a fitness to enjoy God and those joys he imparts to his new-created beings. It is not, as some suppose, new men made of once-buried mortals under the clods of the valley, beneath the soil of the earth, but it is new-made beings, new-created mortals on earth.

The unregenerate man is counted as in a sleep—sleeping in his sins. Wake up, wake up, thou that sleepest! Shake off the dust from thy feet! arise to newness of life! This is a resurrection, in a measure. Break off from the paths of sin and folly already trod, and seek superior joys—joys that can never cloy; those sublime joys that are at the right hand of God.

How sweet the love. how rich the grace,
A pardoning God bestows!
On Adam's vile apostate race
In boundless streams it flows.

What joy arises in our hearts
When Jesus' cross appears!
Salvation to our souls imparts,
Subdues our guilty fears.

Blest Saviour, speak the healing word;
Bid all our sorrows cease;
Be thou our reconciled Lord,
Our righteousness and peace.

Oh purify my inmost soul,
And make me clean within,
That all my actions be controll'd,
Entirely freed from sin.

Again, a new-created being is not the same person that he was before; he stands now in a different relation to God: before he was God's enemy, now he is reconciled to God; he, before his new creation, could not see any beauty in holiness; his mind was estranged from God, from the life of God in the soul, and, until he became a living soul, his soul was dead in sin. Now I am dead unto sin, but alive unto God through our Lord and Saviour Jesus Christ, having been crucified with him, suffered with him, baptized for the dead; for I was dead in sin, and I died unto sin, and suffered all the penalty due to the transgression of the law—died under the law, suffered all the wrath of a justly offended Deity. Now, if I have—which I certainly have—paid the debt of death for transgression, I no more owe the debt of death: the debt of death hath been paid, for the soul that sinneth it shall surely die.

Well, if I have run through this worldly race, and got through all the penalties due to the transgression of sin, I have life. He that overcometh hath life. Now, if the life I have now, by overcoming, be tor-

ment, it cannot be a heaven gained. But the Scriptures tell you that he that holds out to the end—this means to the then end of his sinful life—after his death and resurrection he rises to happiness; he does not rise to death again, for if that was to be he would never be happy at all, and the Scriptures would be all nonsense—there would be no truth in them. But the Scriptures are true; for he that overcomes hath a part in the first resurrection. The meaning of this assertion in Revelations is, the first resurrection after Christ, the second death hath no more power over him; the first death, crucifixion, and suffering, none can tell but he that hath suffered; and I suffered so much I am inadequate to portray the misery.

NEW HEAVEN AND A NEW EARTH.

ALL earthly nature—or the earthly, the sensual, wicked, and perverse nature—will be subdued and purified by fire and the Holy Ghost, so that all the inward man will be purged out, and God take full possession of the new-created soul, which he forms anew; and he then can look with pleasure on those, and take delight in their society. He will not be annoyed by vain and foolish trifling conversation, nor by wicked works; for they will forever be holy. God will tabernacle with man on this earth. It will be paradise restored to once-fallen man.

Rev. xxi. 2.—And I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

I will here make some remarks. Husband, the

triumphant Church, is New Jerusalem; the Bride adorned for her Husband, is God: for God, as I remarked before, tabernacles with the pure in heart.

Verse 3.—And I heard a great voice out of heaven,—not in heaven, for it is all quietness and peace in heaven with those that have been made pure; no misgivings, no fear, for perfect love casts out all fear—for God dwells within,—saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall—not may, but shall—be with them, and be their God. Did you ever hear of such loving kindness!

Oh for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak!

Verse 4.—And God shall wipe away all tears from their eyes. They will have nothing to mourn over, for they will be pure, freed from sin, and there shall be no more death—having died unto sin, and having passed from death unto life. Neither sorrow, nor crying: their sorrows are all over. In the world of sin and earth they had sorrow and mourning, but now their sorrows are turned into joys such as never before were known, and their mourning into a garment of praise. How significant! Mourning garments are black; the garments of righteousness are compared to pure white linen—pure and white. Neither shall there be any more pain: no more pained on account of sin, for there will be no more indwelling sin in us; for the former things are passed away—those things that made us unhappy.

Verse 5.—And he that sat upon the throne said,

Behold, I make all things new! The sun, it is said, would grow dim with age. Well, that will be made new, for now it is wrath to the wicked; but when it purifies a man, and makes him new, it is new to him: he may then look at it, and it will no more smite him, nor the moon by night; for the former things—enmity between you and your justly offended Father—hath passed away.

Verse 7.—He that overcometh shall inherit all things that can make him happy, and I will be his God, and he shall be my son. Verse 8.—But the fearful—those that will not go forward in their Christian duties for the fear of man, and other things, but disobey him; and unbelieving—it is a great sin to disbelieve God. One of the apostles tells you that God will not lie; and the abominable—those that persist in committing great wickedness; and murderers—those that kill each other through malice, envy, for worldly gain; and whoremongers and idolaters—anything is idolatry that you place your affections upon more than on God; sorcerers—false representations to deceive; and all liars—I need not explain that, for you all know what lies are—to deceive—shall have their part in the lake of fire and brimstone, which is the second death. Well, I have had all this, for I died and rose from the dead, February 22d, 1850; and, in 1853, had my part in the lake which burned with fire and brimstone, which is the second death; and this is faithful and true. And so did Jesus suffer too. And we, therefore, are one, for I suffered and came through Christ to God, and am one; for I have conquered the world, the flesh, and the evil which is called the devil; he can no more reign over me.

Verse 9.—I am the lamb Delano, for I have been slain; the church triumphant, the bride, is mine; the New Jerusalem is my name; Jesus—God is my name; the God of wisdom is my name; God-man is my name; the Lamb is my name; the angel Gabriel is my name; the God of gods is my name; and King of kings is my name; the last Adam is my name; and Charles Anson Delano is my name; the tree of life is my name; I am the light—the spiritual light; I am the golden candlestick; God and the Lamb are enthroned in me, and mankind can see my face, and his name shall be in their foreheads, children of God, for they are saved; for I am the child, the Man-child born of the Sun, the lamb on Mount Sion, with all those that are saved out of every nation, language, and tongue.

My foundation to attain to these great names, to this heavenly inheritance—my foundation is found in all the books of the Old and New Testaments, and Revelation. I died under the law of the Old Testament; I was crucified and died according to the New Testament, and rose according to the New Testament; and have attained to all the new names that all the Bible, from the beginning to the end of Revelation, gives me, and that no man can number, and am entitled to all the joys of a new heaven on earth, or paradise on earth. Charles A. Delano.

Rev. xxii. 16.—I, Jesus, sent mine angel, John, to testify unto you in the churches. I am the root and the offspring of David, the son of David, the bright and the morning star.

Mankind are frequently called stars, as representing light; but Jesus, a star of greater magnitude than all the sons of earth, he shone most conspicuous. He was

the brightest light, the way, the truth of God; he came to be a light to the people, to give a true knowledge of the will of his Father. After his ascension, John, the beloved disciple, was inspired to write the book of Revelation, making known the things that were and that would come to pass. John had been a great sufferer in tribulation, and had made his garments white, and was a faithful witness of the death and resurrection of Jesus Christ.

Verse 17.—And the Spirit and the Bride say, Come. The bride is the Church. Do not the pastors of the churches say, Come—praying for mankind to be reconciled to God? Do they not call on all, Ho, every one that thirsteth, come; and whosoever will, let him take of the waters of life freely? Now you may perceive the invitation is to all to engage in the Christian race; for it is compared to a race, where all mankind may be competitors for a heavenly prize. Well, as in the race of horses, there must be one come out winner—come out foremost, and win the prize, so in the race laid down in the Scripture for all to enter; and the stipulations are all pointed out clearly, and also the dangers, the trials, the difficulties, the enemies that we have to contend with,—and the greatest enemy is inbred sin. There is sore fighting within, and temptations beset us all around on our pilgrimage; but we must keep our eye constantly on the star, our leader, and his promises to him that overcometh. This was enough for me. The race was begun by the apostles, and those that followed after, from their days even until I ran—from 1796 to 1850, and through 1853—and won the prize.

I follow the Lord Jesus Christ fully, and in my jour-

neying I never found so bitter grapes as sin. Read Caleb and Joshua, as a type of Jesus, and the one who should overcome. And can any one find in all the Old Testament anything but what is typical of the New? Only two gave a good account of the land on their return as spies,—they were Caleb and Joshua; they gave a true account, were faithful, obedient, true witnesses. Jesus was a faithful witness of God's promise, and I, C. A. Delano; for we both do testify that we both have overcome, and are true witnesses of the faithful promise of the Father. You perceive those two—Caleb and Joshua—were true witnesses under the Old Testament dispensation, and Jesus and Delano under the New Testament dispensation.

Jesus was called a root out of Jesse, for Jesse was a Bethlehemite, and was grandfather to Jesus; for Jesus was the son of David, who was the son of Jesse, who was the son of God; for Jesse was sanctified, and his sons also.

Jesse is again called Ephrathrite. He was the grandfather of Jesus, the Son of God. God is my father also; for I have died according to his will, and he hath raised me up to sit upon his throne. I am in the bosom of the Father, and the Father in me.

Isa. xi. 1.—David, the son of Jesse, was the rod. Were not the enemies of God David's enemies? Surely they were. Did not God help David to conquer all his enemies? David fought the battles of the Lord, and at last came off conqueror. A branch shall grow out of him—David; that is, out of his loins—of his seed. Jesus and the Spirit of the Lord shall rest upon him: the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord.

God sanctified his son Jesus, and it is by the sanctification of the Spirit of God that we become the sons of God. I spoke of the Christian race as compared to running for a prize—for a crown. The world is running a race also—not a Christian race; they are running a race for honors of a different order—for worldly honor, for riches which perish in using. But the Christian for a glorious crown of immortality, that fadeth not away. Now he that first runs this Christian race, and comes out ahead, is triumphant: he is the conqueror; he obtains the first heavenly prize that God promises in the Christian dispensation, which is the last dispensation, which makes six thousand years.

Now this does not deter others from following after; by no means. It would seem to me a great encouragement for professing Christians to have a witness on earth that God was true to his promises, and that he is as able now to raise the dead as he ever was. So none need despair. But be not faithless, but go forward in all your Christian duties. Ye know the way; walk therein; be steadfast, abounding in the work of the Lord, that ye be not unfruitful, but that ye may bring forth fruit unto the Lord. Continue in prayer in season and out of season; and in all things give thanks to the Father, who raised Jesus and raised me up to sit in heavenly places at his right hand forever. What shall separate me from God? Nothing. Death nor hell, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor length nor breadth, nor any other creature, shall be able to separate us, for we are one. Brethren, can you, any of you, suffer crucifixion and not feel it? Can any one of you die and not know it? Can any one of you

be raised from the dead and not know it? Can any suffer hell, and all the wrath of God, and not feel it? I say, No; you cannot go through all these torments, and not know it. Well, I, C. A. Delano, have been through them all, and I do know it; and what I write is true. You might as well tell me that you can put your finger in the fire, and take it out again without feeling the burn or pain. When I tell persons of my sufferings, and death, and hell, and tell them of the many visions I saw, they reply, Oh no, you only think so. Could any one think me to be so great an impostor? Could any one suppose I could frame such a lie? Do not my writings comport with the books of the New Testament and Revelation? I shall give you further testimony, as I proceed in my narrative

OF A VISION I SAW.

There was a great thunder-storm, and the most vivid lightning, in the latter part of the summer, in August; and I was ordered, if I stood up for God, to take my station at a window on the north side of the house where I then resided, on Bank Street, Petersburg. I had heard terrible oaths and cursings early in the evening, about dusk, and had heard them for some hour or two while the clouds arose one above another. They looked awful after they had arisen, and the heavens had become dark as Egypt. It began to lighten. I looked at the top of the kitchen chimney, which was not more than forty feet from me, and I beheld a large serpent—as large as the flue of the chimney—reach out his head and body. It was of a beautiful bronze color, with jaws wide open, with eyes glistening; and he bent his body over toward the window where I was

stationed, and he said to me, Ask me for what you want, and I will give it to you. I replied, I want nothing of you; and I then saw it no more. The lightning's flashes were terrible, and of different colors, and the loudest peals of thunder I ever heard. It seemed as if the battle was between God and the devil in the elements, for I could distinctly hear voices questioning and answering each other. And I beheld through the kitchen window, on a half globe, or a half globe as it were a ball cut in two, and the flat side lying on the floor, and on the top, in the centre, a spindle about one foot long. The globe and spindle were as of glass. On the other side of the globe there was a fireplace with fire in it, and a little negro keeping the fire burning. Near the half globe, on the left side, there was a chair, and I saw a young-looking woman, with nothing on but a chemise and a pair of white long stockings. She pulled off her garment, stockings and all, and appeared naked; and then she got on the top of the globe, and sat with her hinder part right on the spindle until she sat on the globe, and a horrid sight it was to me. Thus she turned round like a top a number of times, and then would get off and put on her clothes; and, after a moment or two, did pull off her garments again, and go through the same motions again. Thus she did three times. Outside of the window there was an image of a bear, hanging on to the window-casing and brick. He was on the east side of the window: he seemed to tremble, and could hardly hold on.

After the woman had performed, and I had seen the vision of the bear, she again got on top of the globe, and laid down on it with her face upward, sticking

the spindle into her; and she began to turn round as before, only more swiftly, until she appeared flatter and flatter—seeming as if something crushed her; and a voice came from her, Oh, I must die! And I spoke; and I don't know how I came to speak, but the words were, Die, and be damned!

To explain the vision, I am able; but I have not been able to give a true explanation of it until this year. It is this: that I should overcome all the kingdoms of the beast, and the scarlet whore, and the whore of Babylon. For the woman represented the Roman Church and all the churches on the earth, and the bear represented Russia—the empire of Russia; for I am in the fourth kingdom, which is called the white stone kingdom. The white stone is given unto me: the kingdom in me rules all other kingdoms, for it is pure; for God is pure, and he is in me. I have overcome God, the devil and his angels, and have all power over all flesh, to create them all new, and am now, every day and night, subduing and purifying all the sons and daughters of earth.

OF FAITH.—WHAT IS FAITH?

THE heart of the natural man is like a weight whose bias is downward; nothing but a power superior to his degraded nature can keep him above the contaminating influences of sin and folly. The attraction of gravitation is not more powerful in its effects on the various parts of the universe, than is the debasing force of natural corruption in the heart of fallen man. However, there is a counteracting principle instilled into

the mind of man by God, which, if he follows on to know him, will finally result in his eternal welfare. God's spirit once enlightening him, he will seek those things beyond, far above the things of the mere sensualist. Nothing can fill his longing soul but God; and if there was no God, he would not wish to live at all: it is his aim to glorify God, his delight to do his will. Without faith it is impossible to please God, because until you believe in Jesus, or in the word he spake, and as coming from the Father, ye are in a state of guilt and condemnation, because ye will not believe me to possess the divine word. I speak as the Father gives me utterance.

True faith is not a mere passive impression, but a growing principle; not an inoperative notion,—it is more than a notion. It acts: the Spirit acts upon the soul, upon the mind; for I contend the mind of the man is the soul of man unregenerate. However, there is a wide difference between the two alluded to. The unregenerate is not happy; his mind is (if I may so speak) partly mixed up with the things of this world, so that he cannot be happy. In this situation God finds all at some period of their lives. When the sinner is first awakened to see his danger, God does not reveal all unto him. The more he sees of himself the more he abhors himself: he flees to Jesus, and finds peace.

Then he hath in his word what next?—Obedience. Well, what was Jesus' command? Believe, and be baptized, and you shall be saved; and he that believeth not shall be damned. Ye must be born of the water and of the Spirit, or ye cannot enter into the kingdom of God. Well, I am the spirit of the fourth kingdom.

I will enter into mankind, and destroy the devilishness in mankind, for I am the power of Christ, and God and I have power over all flesh.

Faith enters into the mind: the head of mankind is the seat of foolishness or of wisdom. A wise head knoweth his father. Now the head is the seat of knowledge, and if the man be wise he will act contrary to his own deceitful heart. So by acting out wisdom he subdues the heart, because if he is wise he will obey God. Man hath two minds—one to do evil, the other to do good. We are to seek good, and pursue it. Well, can man seek anything better than God? God is good; he is a God of love to those that love him enough to obey him and suffer his will, for he knows what is best for all mankind. The Spirit purifies the whole inner man, and God hath wisdom enough to know how to do it. If God were not allwise he would not know the frame of man. Any who read the Scripture may know that it was an allwise being that had it written, for it tells mankind just what he is by nature, and what he must be by the grace of God to be happy.

I have an unruly child, very stubborn, who does not love me much, and I tell him not to do a certain act or to partake of a certain food, for it will injure him. In spite of me he does the very thing that I forbade him to do. Well, unless I chastised him for disobedience he would not think I cared much for him. God knows, unless his children do obey him, they will run into forbidden paths; unless checked, they would go on till death overtook them, and wake up in hell.

Faith unites the soul to God through the Lord Jesus' Gospel: for by Christ's stripes we are healed, and brought to God. The sweet fruits of the Spirit appear,

and abound in luxuriousness on the favored branches, to the glory of God. He thanks God for his chastisements, for his afflictions, as David did: Before I was afflicted I went astray.

Faith places the soul upon Christ, as the only foundation of the truth of God, in the New Testament. Ye are God's building, through the sanctification of his Spirit. Jesus was himself sanctified by the Spirit. God is the true bread; he gives life through the Lord Jesus Christ, and when you get through him you will be thoroughly cleansed from your sins.

Faith purifies the heart; faith wages war with internal sin that is in him, and against all that is without, or that would intrude upon his happiness. Faith views the glorious land of promise; not I, as some others do, some land that never was. God knows where they have forced it—somewhere where there is no land at all; for there is no land but earth. Mount Zion of old was on earth. Does not the Christian sing the songs of Zion? All along the pilgrim's path he has to be watchful over himself; he knows his besetting sins; he knows he has a warfare to wage against the world, the flesh, and the devil, and if he overcomes the devil he overcomes himself; for at first he was a worldling, and he was flesh, and was devilish. Heaven suffereth violence,—that is, Heaven suffereth man to use all means against his evil ways and inclinations, pursuits and doings,—and the violent taketh it by force. I forced myself on, and stormed hell and the devil's power, and overcame death and hell; or at least suffered death and hell, and death and hell gave me up as being dead unto sin and alive unto God.

As an humble sinner, believing in the promises, he

is confident; he watches every throb in his heart. Sometimes he dare hardly breathe, for fear he should breathe out, as it were, some unhallowed thought. He watches his own heart; he is ever anxious, and longs to be relieved from the guilt that weighs so heavy upon his mind. He is ever prayerful, and he finds relief: that increases his faith. He then finds it is good to be watchful unto prayer—his mind aspires to loftier sentiments of gratitude and love to his kind benefactor. He is confident—since the promise of God is kindly given him to rest upon; bold—since the honor of the Saviour demands confession; cautious lest he should be only gratifying a vainglorious spirit—aspiring after that honor which comes from God only; yet humble, since he remembers his past vileness.

If it be asked how faith can make such a change in the believer, the reply is, because faith is the gift of God, and the power of God operating upon the mind—the soul. Indeed, faith makes a man more joyful. For instance: you were deeply involved in debt, and no friend to relieve you, and soon you expected to be imprisoned, your family ruined, and to suffer. At last you make it known to one that you had but little acquaintance with, and he seems interested in your case. You begin, at the moment he seems interested, to have a faint hope: he converses with you freely, and you unbosom yourself to him: he sees your distress and anguish. At last he says to you, Friend, make yourself easy; at the time the debt you owe becomes due I will pay every cent of the demand against you. The debtor's countenance is changed to joy with believing that the friend will surely do what he hath promised. He hath faith in his promise, and he looks forward to

that day when the debt will be cancelled. Hope is looking forward until faith is realized in that we looked for. The man looked with faith, and hoped not to be disappointed, and on the day both were satisfied. The believing, abiding in Christ, and deriving continual supplies of grace and strength out of his rich fullness, becomes mighty through his power, which worketh in him mightily: he is strengthened with might, with his spirit in the inner man, to fight the good fight of faith, and to lay hold of eternal life. Weak and helpless in and of himself, he is strong in the grace imparted to him through the Lord Jesus Christ, and finally obtains the palm of victory, being cleansed and purified by the eternal Spirit.

Thus faith gives peace, as long as he continues in the path laid down in the volume of inspiration. If he grows cold, neglects his duty, wanders in forbidden paths, he loses ground; he has lost that sense of finer feeling he once had. But we will hope better things. We would encourage, we would persuade the professing Christian to be steadfast: turn neither to the right hand nor to the left, but go on steadily in the divine life; know in whom he hath hitherto trusted, and who hath carried him safely: although having had many trials, it was for his good, and they were only in mercy sent that he might not be faithless, but that his faith thereby might be increased and made more perfect.

The Christian soldier's march is onward, with an humble boldness, nothing daunted. Thus in the path of duty he marches forward, a gallant and valiant soldier, with the whole armor of God, and fights his way through this waste, howling wilderness, until the scene is changed. Once all was dark and mysterious: briers

and thorns and quicksands marked his way, loaded with fears and doubts. But now, I say again, how changed the scene! Instead of all the aforesaid difficulties, here is the rose-tree and the myrtle instead of the thorn and the brier.

Such is the faith of God's elect, a faith which is according to godliness. The system of religion must be awfully defective which would dare to lower the standard of holiness under the false, I would say impious, notion of thereby exalting the grace of God. Because Christ is a Saviour, shall we make him a minister of sin? Because God is merciful, therefore must he be unjust? He who is glorious in holiness cannot save sinners in their sins, or admit them into his kingdom while in their sins, or while sin hath dominion over them. It is impossible: the whole of divine revelation, yea, the plan of the gospel, is designed to preserve unsullied the infinite perfections of Jehovah, while the vilest of sinners are saved from eternal hell, and made pure, through the grace of God, to reflect the divine image in all the beauties of holiness, righteousness, and truth.

None are saved by Christ but those who are saved from their sins: if any man be in Christ, he is a new creature. The apostle Paul, writing to the Galatians, says, If there had been a law given which could have given life, verily righteousness would or should have been by the law. However, if a man die under the law, he pays the debt due to transgression, and God is then reconciled to him by his death, having suffered all his will; and I know of but two that have thus died—the man Jesus and the man Delano. The law is spiritual: I, Delano, died a spiritual death. That body

of sin which I once had is dead, and the body I now have hath been quickened. Unless a grain of corn die, it cannot be quickened. This mortal body, that God raised up from death and hell, hath been quickened; hath put on immortality—death is swallowed up in victory: I am one with the Father.

If a man overcomes, as Jesus overcame, he sitteth down on his Father's throne—even as Jesus overcame and sat down on his Father's throne: this is the promise, and true it is. Now the world is condemned, and under the sentence of death, by the law, for all men have to die, and after death the judgment; but I having died, the Prince of this world cometh unto me and findeth nothing in me; that is, he findeth no sin in me—I defy him to find sin in me. Who condemned me? The devil. Who justifies me now? God. So God justified Jesus; for Jesus and myself both overcame the world, the flesh, and the devil. God's law is spiritual, and all that sin under the law suffer according to the deeds of sin done under the law. If a man does not steal or lie, he does not have to answer for those offences; and if another does not get drunk, or defraud his neighbor, he is not charged with those two offences. But it is not often the case, and is rarely seen, that any have kept the whole law from his youth upward; and I really think that there hath been none, Jesus excepted, and perhaps John the Baptist: those two did, for they were born pure, without sin.

God cannot, from the absolute perfection of his nature, command less than infinite holiness approves, nor less than infinite justice demands, as his law is immutably holy: though man has rebelled against it, it remains an unchangable truth, that life may be obtained

under the law by fulfilling the law. Well, all mankind are condemned under the law, and all transgressors of the law are punished, or must suffer the penalty due to transgression: thus man has to be crucified unto the world, and the world unto him. On this account the Scripture hath included all under sin, that the promise by faith, of Jesus Christ, might be to them that believe. Well, now, what was that faith of Jesus? Mankind are very much mistaken in that faith. I will tell you what it was, although it is plainly taught in Jesus Christ's own word. His faith was in the Father, and he believed that he was to overcome by suffering the whole will of the Father—to be crucified, and die, and on the third day to be raised from the dead, and to ascend on high; for it was Christ in the man Jesus that suffered in spirit, and the man Jesus in flesh. So Jesus suffered, and Christ suffered the will of the Father; so I, Delano, also suffered the will of the Father.

This divine truth strikes at the errors of many professing Christians. They say that Jesus atoned for their sins, and that they have nothing to do in the matter: they can commit sin with impunity, for Jesus died; and they rejoice in that, that he died—they can live at their ease, and sport away their lives, let them be many or few years, and then they have nothing to do but to lie down and die and go straight to heaven. Mistaken souls! you have to suffer too, if you would reign, or if you would be happy. If you spend your days of sojourning on earth in sin and in folly, you will suffer the second death; but he that suffers the will of God on earth, and overcomes, the second death hath no power over him.

The gospel is not a mitigated law, in one sense; and in another it is. If a man fulfills the law, he also fulfills the gospel—none can deny the fact; and if he fulfills the law and the gospel, he fulfills revelation. Then there is no law that can condemn him. I, C. A. Delano, have fulfilled law, gospel, and revelation; for obedience unto death is fulfilling the law.

The gospel is revealed for all gracious purposes, that we might obey them. Jesus had obeyed—obeyed the very gospel that was written, after his death, by the apostles; and those truths that they wrote testified to the facts that I write.

God was not satisfied until the death of his Son. Well, if he was not satisfied with him until his death, will he be satisfied with less than death to the sons of earth? We think not. I know he was not satisfied with me until I suffered death, and hell too. I know not how much hell my brother, Jesus Christ, suffered: it is said that after rising to the Father, he descended into hell. Oh, I am mistaken; I do know. He did not suffer at all; for, once suffering, he suffered no more—for the Scripture says that he suffered once for all. That means, not that he suffered that none of the human race should suffer after him, for the Scriptures plainly teach that we must follow him; and if we follow as he suffered, we must suffer also. It is no trifling matter to gain eternal happiness. I found it so, and so will all the rest of mankind.

Until a man is freed from sin he cannot be happy, and when he hath been freed from all sin he never can be unhappy; for then he hath peace with God through the Lord Jesus Christ, and by the renewing of the Holy Ghost. Thus it is evident that where infinite

justice finds satisfaction, there and there only can a guilty soul find salvation.

The Lamb of God slain on Mount Calvary. Well, he was slain before the foundation of the Christian world—the other world was the Jewish world, and before the Jewish world was the patriarchal world. Noah overcame the first world; Jesus the next; Delano the next world, which is this present world. Between the two, or between each of these worlds, were two thousand years—from Adam to Noah, two thousand years, and from Noah to Christ Jesus, two thousand years. His—Jesus Christ's—have not fully run out yet, for the two thousand (1857) years leave less one hundred and forty-three years.

To him that overcomes there is a new covenant made. What is it?—to make all things new, by the man that God appoints. Well, I have overcome. God hath appointed me, C. A. Delano, according to Revelation; and however marvellous in the eyes of the Christian community and of the world, it is so. Does not the Scripture speak of another to be made like unto the Son of Man? Certainly. Well, the fourth kingdom is already set up, and shall rule until all the sins of the world be subdued.

PERFECTION.

A MAN may have knowledge in arts, science, mechanism, trade, merchandising, and the various occupations that mankind are engaged in, and yet he will receive no real benefit by his knowledge if he is not engaged in any of them. To have a perfect knowledge

of the will of God is to read attentively the Holy Scriptures, and obey its injunctions—its solemn injunctions. It is not only a solemn injunction, but a blessed privilege: it is food and raiment—drink, indeed,—feed upon it. It is spiritual food: it clothes with power, with righteousness: it gives life: it is as a well of water springing up into everlasting life.

> Of all the books that ever I see,
> Give me the Bible—the Bible for me:
> I read it by day, I read it by night—
> It's a treasure within, it's all my delight,
> I'll treasure it up, it delights all my soul,
> And all of my actions it sure shall control.

Well hath a writer exposed the man of sin, and he deserves great credit. I do not doubt but he is a faithful minister of the gospel.

Rev. xiii. 18.—Here is wisdom. Let him count the number of the beast, for it is the number of the beast, and his number is six hundred three-score and six, and the number of his name six hundred and sixty-six. Latcinos signifies the Roman powers. Thus all the four characteristics conspire to make it indubitably certain that the Latin ecclesiastical empire is the two-horned beast—two horns, ecclesiastical and civil powers. The Latin head of the Church is the image of the beast. It is worthy of remark, also, that in them Latin is the only language of official communications and records. All international diplomacy must be Latin; all records in Latin; all laws in Latin; all ecclesiastical proceedings, bellowings of the papal bull, must be in Latin; all preaching and prayers in Latin. The Council of Trent went so far as to vote the Latin Bible to be the only true and originally authentic Bible.

Everything must be conducted in Latin, until the Protestant Reformation forced the Latin dragon out of his den, and compelled him, in part, to abandon the Latin tongue, that he might defend himself before the people in a language which they could understand.

In conclusion of this exposition of this important context, with a general summing up—the Latin or Roman empire is the ten-horned beast, or ten kings, which have received no kingdoms as yet. There has been almost a continual war and bloodshed between each temporal power for ecclesiastical and civil power. They have received power as kings with the beasts of the sea. These are all the powers now that are opposed to all Christian denominations, and these make war with the Lamb, and the Lamb shall overcome them. The Latin church, or Romish church, is the two-horned beast of the earth—sensual, devilish. The Latin, or Roman pontiff or pope, is the image of the beast, with beastly power, and hath been with all the popes since the Roman power existed. They idolize him—or have in years past—as their head; yea, worshipped him more than God, and from him they received their power.

It is the characteristic of European society: so far as they evince unconditional submission to arbitrary power, in the amalgamated form of Church and State, it is the mark of the beast. Lateinos is his name, six hundred and sixty-six the number of his name. The Sabbath profanation is one characteristic of the mark of the beast. In whatever part of the world Roman Catholic religion—if I may call that religion which will hardly bear the name—where her power is dominant, do we find the Lord's day consecrated to his service? *do* we find it hallowed by the Catholic? do we find it

consecrated to moral and religious improvement? Is it so in the North American British dominions, or in New Orleans, or in any place where Catholic influence is great, if not prevalent? And do we find the Sabbath kept holy unto God? No, not so. Go to Paris. Is there any such thing in bygone days—was there any such thing as a holy consecration of the day to sacred things? Wherever we can trace the track of the beast we find the crushed remains of God's holy retribution—the car of Moloch rides in fury over this hallowed day. But what is the philosophy of this fact? what is the policy of the two-horned beast? or what was her policy to establish popery? No doubt but what the pope would rejoice to see the downfall of all other denominations of worship but that of the Latin church; but he that hath overcome lays hold of the old dragon, the serpent, and casts down his kingdom—which is called the brass kingdom—and establishes the truths of God's revelation. Were the day kept holy to God; were the whole Sabbath directed to the instruction of the people in the truths of the Bible!—but, no; the priests are their teachers, and those the priests appoint: but they do not teach from the Bible—they teach by the pope's order; if they had Bible instruction they would become enlightened. But the Bible is kept from them: they (the priests) say they are the only light, or the only ones to explain the mysteries of the book. Blind leading the blind! Hath not God given his Bible to all mankind, and why do the priests hold back the people's rights? If the Bible be good for the priest, it is good for all other people. Are priests any better by nature than others? Many of them are not so good by practice as those by whom they are surrounded. There

hath been a time when the people dared not say their souls were their own, but the pope had the management of soul and body. Oh what devastation hath popery made in all the earth! If the Bible had not been held back, or if they had been taught the duties they owe to God, as faithfully as they have been taught submission to the pope, his cardinals and bishops and priests, they would have been a better people; they would have acquired a disposition to improve and enjoy those blessings that the word of God promises to those that love his word and keep his commandments. But, no; this would have been fatal to the interests of oppression and aggrandizement in wealth—by confinement and confiscation of property, under the plea of false worship—they would not bow down to images. Thus they must to dungeons go; and many hundreds, yea, thousands, have paid the penalty of death in all its terrible horrors. Wife and husband separated, however dear to each other, never to behold each other on earth.

The light of a pure Christian Sabbath would dispel the darkness of brute force in all popish countries. It is a part of the policy of their masters, civil and ecclesiastical, to plan public amusements on the Sabbath. Hence all kinds of dissipation, theatres, balls, gaming establishments, military parades, promenades, gardens for pleasure. The ecclesiastical mummeries occupy the morning; the whole mass of people, priests, bishops, archbishops, nobles, and princes, all prostitute the remainder of the Sabbath to the service of Satan—all set the law of God at defiance.

Thus in England, when the Stuarts would restore popery, they planned Sabbath amusements, and published a book of sports and plays, authorized by royal

license, the design ostensibly to please the rabble, the ignorant, but really to corrupt the public morals, and thereby to render necessary a compulsory dominion.

Is it not clear that foreign influences are contributing, in our large towns, to corrupt the morals; and when I say this, I do not mean to cast any stigma upon the well-minded people; but are there not many of the illiterate that land here from foreign parts that the inhabitants from whence they came are glad to get rid of? Are not our theatres almost sustained by foreign importations? Let a foreign actress or dancer be announced at one of our theatres, and the house will be filled at almost any cost.

Roman Catholicism wears a lamb-like gentleness until it gains power, and then it speaks like a dragon. How very mild it is in our land—extremely fond of liberty and toleration! How decidedly opposed to an establishment of religion—a union of Church and State! How speaks the pope, in 1855? Hear his language:

"The Pope to the American archbishops and bishops of the province of New York, in which he proposes the establishment of a college in Rome. That you may provide more easily for the wants of your diocese, and may be able to have skillful and industrious laborers, who can help you in cultivating the vineyard of the Lord, we most earnestly wish (as we have already intimated to some of your order—who, to our no common gratification, were here in Rome on the occasion of our dogmatic definition of the Immaculate Conception of the Mother of God) that, comparing your advice and uniting your resources, you would please to erect, in this our fair city of Rome, a college appropriated to

the clergy of your nation. For your wisdom will instruct you how great advantages will redound to your dioceses from an institution of this kind; because, by this arrangement, youth chosen by you, and sent hither as the hopes of religion, will grow up as in a nursery; and, imbued here with piety and with an excellent education, and drawing from its fountain a doctrine incorrupt, and learning the institutes, and the rites and holy ceremonies in the method of the church which is the mother and the mistress of all others, when they return to their own country will be able properly to discharge the office of a parish priest, or of a teacher or a professor, and to shine as an example of life to the people, to instruct the ignorant, and to bring back the erring to the paths of truth and justice; as well as, by the armor of sound doctrine, to confound the madness and refute the fallacies of men of guilt. If you will ratify this our desire, which looks only to the spiritual good of those regions, we certainly, as much as lies in us, will not omit to assist you with all diligence, that you may establish the said college.'

This is brave, is it not? He says, for the benefit of, or for the spiritual good, of these regions. Probably he thinks we are a set of savages or heathens, and have no colleges competent for instruction, in these regions of America. Probably we have as good institutions of learning in these regions, and as competent teachers to bring up youth—not to embrace popery, as he, the pope, would be willing to train them up in those pernicious doctrines that his mistress teaches. I suppose he calls himself master. So much from your head of the papist humbug!

Another, of later date and publication, as an addition

to the above, put forth by the bishop of Newark, is as follows:

"We appoint the month of December as the time during which the triduum granted by our father, our holy father Pope Pius IX., by his rescription of the 31st of January, 1855, shall be celebrated in this diocese. We allow the several pastors to choose, at their discretion, any three successive days during the present month, for their respective congregations—arranging the time with their neighboring clergy, in order that they may assist one another in hearing confessions and giving the necessary instructions. To all who assist devoutly at the religious exercises on these three days, the holy father grants a partial indulgence of seven years, and a plenary indulgence to those who attend during the whole or entire triduum, receiving the holy communion, after confession of sins with humility and contrition, and on the last of the three days offer prayers to God, according to the intention of his holiness the pope. These indulgences may be applied by way of suffrage to the souls in purgatory. His holiness has also granted, that on each of these three days one mass of the Immaculate Conception of the Virgin may be celebrated, with or without singing. We also give permission for the benediction of the blessed sacrament on those days.

"Given at our residence in Newark, this 8th day of November, A. D. 1855, being the octave of the Feast of All Saints. † JAMES, Bishop of Newark.

"By order of the right reverend bishop,

"VICTOR BEAUDEVIN, Secretary."

The credit of the exercises to be applied in helping along the souls in purgatory! In other words, obey

the priesthood; do just as the holy humbug—or he who pretends to be holy—commands, and he will assume the prerogative of God, and grant the sinner indulgences here and absolution hereafter. If the fool's logic is not blasphemous nonsense—we don't know how else to characterize it; it is passing strange that any honest mind can be deluded by such Peter Funkism.

The horns of the beast are both in this our country; the secular clergy, bishops, and priests, are all over the land; the regulars—Dominicans and Franciscans, but especially the Jesuits—are passing over us as the fiery dragon of the Arabian desert passed over the Israelitish camp. Now we must ever remember that Rome has always claimed infallibility. She can never change until God changes her, nor can she ever change as long as she makes the pope her God, and pays that homage to him that is due to God. Consequently the work of her clergy is now—as it ever was, if they only had the power—namely, to exterminate all other denominations of religious sects, no matter of what name. The earth then again would be deluged in the blood of all that opposed them. The service of their master they must perform in this country as far as they dare; they must put the mark of the beast upon our people, and so bring them into submission to the two beasts. Accordingly they are much more zealous to educate Protestant children in their schools, than their own wretched and ignorant progeny in places of learning, for they know that Catholic fathers and mothers will teach them Catholic doctrines at home. They wish to swell the numbers of pupils in their institutions, as before stated—they would rather that there were but few of Catholic parents. We in these United States do not dwell

within the Roman earth, hence we infer that we will never be brought under the dominion of Rome. Our safety, however, does not lie in our supineness. The living creatures are full of eyes—these are the Christians that are enlightened by the Spirit of Wisdom; they observe the works of the sinful and the Christian world in time—they are full of eyes; they see, and have fled to the city of refuge — to God: through Christ they are spiritually enlightened. Is the Christian community all asleep? Cannot they see while the wheels of time are rolling round? This is the time; this day, this hour; for now is your salvation nearer than when you first began to run the Christian race.

Let all professing Christians redeem the time. Wake up, for his brightness hath come; yea, the brightness of his Father's glory. Wisdom hath eyes. It will long be remembered—the lettering I wrote in large capitals, while I was suffering in Petersburg jail. The letters were made of eyes, and, as any came into the room, every eye stared them in the face.

I do thank God, my Father, that he hath given me wisdom to know him, and the power of his resurrection, and to understand the mysteries of the beast and the twenty-four elders; for I accordingly am the one taken from among the elders, whose head and hair are white as wool, am made like unto the Son of man, but am the Son of God; and to understand the mysteries of the Bible—of the scarlet and the Babylon whore, the great mother of harlots, and the abominations of the earthly beings that have dwelt on the earth — the woman drunken with the blood of the saints—the woman was sitting upon a scarlet-colored beast. That I also painted in the jail; many saw it. And when I painted those

figures, (at the time I was suffering so much,) I did not fully understand them; for that has been seven years since—it was in 1850.

The Church of Rome, and her machinations, will not long lie hidden. Our country is waking up. The people of these United States, and all who have the love of God at heart, will surely pray to him, and earnestly beseech him to spare us from Roman bondage. Let us remember that Rome claims the same right to our soil that she did in the days of Columbus, and the same authority to interdict nations now that she had in the days of Henry VIII.; the same right to excommunicate, and dethrone, and burn heretics: all she lacks is physical force, and that she never shall have.

The soul of man, or mind of man, must be brought into bondage to sin, before his person can become a slave to tyrannical power. This is fearfully illustrated in the means by which the two-horned beast keeps in bondage—political bondage—the population of Europe. It vitiates the morals of men by corrupting their religion. Why should the basest of men, or of the human family among mankind, tread upon the necks of their fellow men? Why should the mass of the people be ground down under the oppression of the one man—the man of sin? On no other principle can this strange phenomenon in the moral government of God be accounted for but this: that sin blinds the understanding, debases conscience, and corrupts the morals, and for the punishment of these things they are delivered over to bondage.

We learn from this discussion the relation of pure Christianity: we are free to worship God under our own vine; we need not fear to have a Bible in our own

homes—the pope or any one else cannot, by the laws of this country, deprive us of the blessed privilege of searching the Scriptures; we can read his word, and pray to him for the enlightening influences of his holy Spirit, that we may understand what we are by nature, and what we must be by grace, to inherit eternal life. Oh, Christian, what a privilege!

THE TIME HAS COME.

THE angel has come down, having the key of the bottomless pit, and a great chain in his hand. It is Christ in his mighty Spirit's power. He dwells in me, and so does his Father; for God and the Lamb is my light, and the Holy Ghost dwells within me. We are exterminating sin from the earth, and shortening the long chain of sin that hath made such devastation among the inhabitants of the earth; and we are widening the kingdom of God, and strengthening her stakes. This kingdom that is widening will extend over all the earth, and will be an everlasting kingdom, never to be destroyed, and this kingdom is called the fourth kingdom.

All the Christian powers, which is the power of God, are at this very hour waging war against sin, against antichrist; and when all the antichristian power hath been subdued by him that is with the Father and Christ, then it shall come to pass that God will reign all in all. It then will be a new heaven on earth; a holy, happy place, where God resides among his people. He will tabernacle with all mankind, for all will be purified from their sins, and then here on earth there will be

no more sorrowing, but all shall forever bask in the sunshine of God's reconciled countenance. Soon, soon there will be a very small angel called sin, for sin is vanishing away, and the light of the bright and morning star is still brighter and brighter; the millennium years hath ushered in, the fields are ripening, the harvest hath come, the reapers are reaping the world. Some of the wicked wax worse and worse, but the righteous are beginning to shine in the visible Church on earth. Blest is the estate of the truly humble Christians, for they shall be exalted; but the haughtiness of the haughty will be brought low. The kind invitations are freely offered to all, now as ever. Let all come that will come; and he that is athirst, come, and partake of the rich gospel feast.

As the pope wrote to the American bishop of the province of New York, in 1855, I shall take the liberty to say some few things, as I have copied his letter for the reader to examine for himself.

It would be well for the pope of Rome to keep himself very quiet, if possible, on the other side of the Atlantic. However, I hardly think he can be very cool. Probably he may be awakened up by some more effulgent light than his wax and tallow candlestick, in his brass kingdom. Perhaps he may have his eyes opened to see the downfall of popery, and God's kingdom established instead of his, and his stewardship given to another; for thou, O pope, mayest be steward no longer. I believe he now sees, and we trust begins to feel, the tables turned against him, and the fire and the fagot which was raised against the servants of the Most High and his anointed, which swept off from the earth its teeming millions,—I say he will soon see there

will be found no place on the earth for him nor his hosts to domineer over the people, who wish to worship God instead of him, his lordship the pope. There will shortly be no place for the beast, or him that worships him. Long hath the Church that Jesus Christ set up on the earth been struggling through blood, and fire, and fagot; and I will speak in behalf of, and in the name of my Father, God, that he gave the Gospel to a few pilgrims, and wafted them, as on eagles' wings, to this once threefold wilderness—a wilderness of woods, of savages, of sin, to tarry—to a place where she should be nourished for a time and a time and a half—a time from the face of the serpent.

We are well aware of the design, at almost his last gasp, as the head of the beast. He begins to tremble, and well he may. We see by the cup in which all Europe is deluged, and which rung the heart's blood from the defenders of Christianity, and built and kindled the fires of Piedmont, and in many other parts of the world. He wishes to get up a subscription in the United States of America to build a college in—or, to speak in his own words, as I am not so much book-learned—to erect a college in this our fair city of Rome—I would say foul Rome—for the purpose, for the sole purpose of educating the youth of America. Probably we are as wise as the serpent, and quite as harmless.

No doubt all is darkness in the future as to how it will end with him and his once powerful advocates. He now wishes to educate the young, so that when they may grow up to maturer age they may spread throughout our land and country his creeds and ceremonies, and the rites that the mistress grants, and he as the

head. We would not choose her for our mistress; we would not be trammelled, chained to her; nor would we burden his students with the task of instructing our countrymen or maidens. We are bidden by Holy Writ to come out from her, that we may not partake of her sins or plagues. In short, we would say to his kindly invitation to be at the expense of erecting a building, that the old building might be pulled down, that we might build on a better foundation than that of popery. We will also say, as servants of the Most High, and as accountable beings, that we will with all our might, with all our minds, with all our strength and hearts, pray unto Him who is the disposer of all things, to spare us from such a calamity as popery would bring upon our beloved country, if the two-horned beast could get the ascendancy—the civil and ecclesiastical power. We are horrid sick of the tyrant sin, and would not wish the man of sin to reign here nor anywhere else.

And furthermore, we would inform Pope Pius IX. that we have sufficient colleges in North America, and have as highly-cultivated minds, especially in the true doctrines of the Bible, as he can possibly have in Rome; and we will not be so ungenerous as to trouble you or to put you to any expense, although you are a widower, and are rich: I say, to be at any expense to build a college in your fair city. We do not like your merchandise: somehow or another we estimate it Vanity Fair. Methinks the pilgrims suffered there. There were not a few faithful ones slain there. We are horribly sick of racks and torments for embracing the doctrines of the Bible. We believe the pilgrims suffered there because they would buy the truth at the cost of their lives.

We do not think so much of your fair city of Rome, perhaps, as you do; and here we have something more beautiful to kiss than your toe, for there is not much virtue, I think, in kissing the toe of a marble statue. We have a Church here whose garments are not stained with the blood of the followers of the Lamb; which dares, in face of the cannon's mouth, to say to you, pope, that we will not have you to reign over us. We have one Lord, one faith, one baptism; and we would not have you to lord it over God's heritage. Our inheritance is incorruptible, undefiled, and fadeth not away; and, as I have before observed, our forefathers had the Bible transmitted to them in the old country, and were a persecuted people. They flew to the shores of America, the New World; and, as significant of Him on whom they built their hopes of salvation, they —after combating the elements, and struggling hard through cold and wet—landed on a rock—yes, on a rock; and the immutable word of God is as firm as a rock.

Now in this favored land, where once the sound of the Gospel was never heard, the glad tidings of the Gospel is now proclaimed; yes, the glad tidings of good news to all mankind. Here, where naught but savage monsters roamed and dwelt amid the forest, cities are now built, and edifices for Christians to assemble themselves together for worship; here none are allowed to molest us, none to make us afraid. These sacred privileges we hold dear, and we will transmit them; yes, these blood-bought privileges we will transmit to our children. We will ever look to God to be our God and our protector.

No, pope, your racks, your tortures, your inquisi-

tions, will never be tolerated in this land of Bibles. We have, too, Sabbath-school instruction nearly all over the land, and fast increasing, so that all the rising generation may be taught the true worship of God; and we sincerely trust that soon the time will arrive when there will not be one found upon the earth but will be the true worshippers, and give glory to God that bought us and to the Lamb that redeemed us. Then shall the wilderness blossom as the rose; then, instead of the brier and the thorn, shall come up the myrtle-tree, and his name a praise to the ends of the earth—when nation shall no more rise up against nation, when all shall hail each other as brothers of the family of the living God.

CHRIST MANIFEST IN THE FLESH TO DESTROY THE WORKS OF THE DEVIL.

MAN that is born of a woman into the natural world is a child of sin. He grows up in sin, or sin grows up in him; and as his natural parents were not purified entire, the child cannot be of pure soul—hence the necessity of a new birth. This inherent sin and evil, that dwells in all the sons of mankind, is to be destroyed. If not destroyed, he never can be happy; that is, truly happy.

And who shall deliver us from this indwelling sin? It infests the old and the young; all, all feel its contaminating influences. It attacks us by day and by night, in the streets, in the parlor; nay, goes with us to church, and withdraws our minds from the very pur-

pose that we went there for. Why is this? An evil heart, corrupt by nature; and we have fed that nature until sin hath matured, and grown to an amazing mountain. We have become a corrupt tree, an unprofitable tree, yielding not fruit to the honor and glory of God, but inglorious fruit, corrupt fruit unto death.

Is there no remedy for this loathsome disease? Yes, there is a remedy provided in the house of David—a fountain opened for sin and uncleanness, and all may partake of its benefits—Jesus Christ, the way, the truth, and the life. We point you to him. He came on earth, born of a woman, and of the seed of David according to the flesh, for he was out of the loins of David. He says, Come unto me, all ye ends of the earth, and be ye saved. He would not have uttered those gracious words from his lips if he had not been able to perform all his promises. The Father in him was the word, and the word was made flesh, and dwelt among you as the only begotten of the Father, full of truth and grace.

Jesus Christ came on earth to set up a kingdom, for there were kingdoms before him; but he said all that came before him were thieves and robbers; they had usurped power as kings, and that all their kingdoms should be destroyed, and his kingdom should be built up; for in the fourth kingdom the Spirit is compared to the strength of iron, but it would be a pure kingdom —pure as gold. All the sons of men are to be purified.

Dan. ii. 44.—And in the days of these kings. What kings does Daniel or the Spirit mean? Let us look at Rev. xvii. 10:—And there are seven kings: five are fallen, and one is, and the other is not come; and when he cometh he must continue a short space.

Verse 11.—And the beast that was, and is not, even he is of the eighth and of the seventh created—the eighth, with power from the seventh, and goeth into perdition. Observe, there are seven heads, or kings.

Verse 12.—And the ten horns which thou sawest are ten kings, which have received no kingdoms as yet, but receive power as kings one hour with the beast. You will observe that these ten kings all receive power under the seven kings. Now the seventh and eighth head of the ecclesiastical and civil papal power, which is called the beast that was and is not, was the seventh and the eighth popes of Rome; and where are they? it says, gone to perdition. The other ten kings are subservient to the seventh and eighth: they sway the Catholic power under the same form of government, but with less power. You perceive that the great arbitrary power, both civil and religious, would fall in the days of these ten kings that have not received a kingdom as yet. How will you know when it will come, or when the fourth kingdom will be set up? It tells you the seventh and eighth popes have gone into perdition. The Book of Revelation speaks of no ninth pope; so these minor kings spoken of are under his head—the present beast. The Bible does not recognize him—the present Catholic beast, or head of the Roman church, at the present day—although the ten kings do.

Verse 13.—These give them power, for they have one mind, and give strength to the beast—the present papal power—and soon it will fall; for these papal powers will make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.

Now let us go back to Daniel again, chap. ii. 44:—And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever. Thus you see Daniel's revelation and John's revelation agree together.

Dan. ii. 45.—Forasmuch as thou sawest the stone cut out of the mountain without hands, and that it brake in pieces the iron and the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

The stone was Christ, the chief corner-stone—a spiritual building; and it should become a mountain of praise to cover the whole earth, as the waters cover the deep.

God called on man everywhere in times of old, and still calls to repent, believe, and baptize; and this was the voice in the wilderness—the wilderness of sin. Are not sinners called mad? Yea, it is they that are mad, and not the Christian; it is the world that is foolish, and not he that loveth and keepeth God's commands. Again, Christ said, I am the door, and he that climbeth up some other way than by me is a thief and a robber: the entrance in at the door of the sheepfold is after repentance toward God and faith in the words of the Lord Jesus Christ. Believe, and be baptized for the remission of your sins. Christ is the door, and he opens the way to heaven, to joys, to happiness: he opens the way by which you may become one of his sheep—by belief and baptism. Then you may go in and out of his church militant, and find pasture—that is, spiritual food.

No Christian denomination will permit its members to commune at the sacrament until they make a profession of belief in the Lord Jesus Christ. His church-people hear his voice, and follow him according to his commands. They are buried with him in baptism, in the likeness of a death and burial; and when we thus are raised from the liquid grave we promise to lead a new life; to be dead to sin; that we will no more knowingly or willingly commit sin. Happy would all be if they did not.

God the Father—for it was the righteous Father—desired John to baptize his Son.

John i. 29.—The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Verse 30.—This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

Verse 31.—And I know him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Verse 32.—And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Verse 33.—And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptized with the Holy Ghost.

Verse 34.—And I saw and bare record, that this is the Son of God.

Matt. iii. 13.—Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Verse 14.—But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

Verse 15.—And Jesus answering him said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

Verse 16.—And Jesus, when he was baptized, —not sprinkled, not poured, but baptized,—went up straightway out of the water. He must have gone down into, or he could not have gone straightway up out of, the water: And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

Verse 17.—And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

All mankind ought to render obedience to the will of God; and is it, or is it not his will, that we should honor the Son by obeying him? Certainly; for Jesus spake the words of his Father, to make known his will. He was the wisdom of God the Father. Obedience is better than sacrifice. We none of us should agree with any doctrines of mankind further than the Scriptures would bear us out in what they taught. In matters of religion no one should confer with flesh, or kinsfolks, or relations, but to the word and to the testimonies of the Scriptures. We have the apostles for testimony—they bear record. We should take the twelve apostles and the Lamb for our foundation to build upon; we should take the traditions of men only as they agree with the Testament. I will, for instance, suppose a case, which will be following out the commands of Christ Jesus. Luke xiv. 27.—And whosoever doth not bear his cross, and come after me, cannot be my disciple. The first step after belief is baptism. Well,

this is the command, and I cannot get over it: I must obey. Now for the supposed case:

I am about nineteen years of age, of very wealthy parents—say they are worth two hundred thousand dollars—and they both are old, and I am the only child, on whom they dote, and of course the only heir at their death. I have studied the Scriptures, and as I have believed the word, I must obey. But my parents are Pedobaptists; they belong to the one or the other congregations. I have been conversing with a Baptist minister, and told all my views. "But," says he, "what will your father and mother say? Probably you may, by joining with us, lose their good graces." "Ah," say I, "it is better to lose the good graces of them, and even all the rest of mankind, than the good graces of God my Father." "Well," says the preacher, "you are of the right stamp; you have well weighed the matter, I suppose." "Certainly; and if you think I am worthy to join your church, which I think is Christ's church, I wish to do so." "My brother, we could not refuse you. If we did we should be doing violence to our Captain's commands, and we could not find it in our hearts to refuse you. Have you opened your mind to your parents?" "No, not yet; for I wished first to know whether your church would receive me." "Well, suppose they object; suppose they forbid me to baptize you—you being under age: then I do not know that it would be right." "Oh, I hardly think they would do that; it would be too glaring in the eyes of the community. And if they forbid you, then I will go to Richmond, and get baptized there; and then I will join your church here in Petersburg." "They may disinherit you." "Well, I seek a better inheritance." "My

brother," says the pastor, "my heart burns within me; you are a champion. Well, we will see, on Thursday night; you can come before the church." Well, I go; and they gladly receive me as a candidate for baptism, on the next Sabbath, after the sermon.

Well, on Friday morning father and mother are sitting down, after breakfast, and I now open my mind to them. I say to them, "I have for some year or two been going to hear preaching, and have studied the Scriptures, and I believe in the Lord Jesus Christ, and have prayed constantly to God, and I believe he has forgiven me my sins." "Well," says mother—for father does not say much—"I am really glad to hear you say so. I have seen for some time you were serious: I am rejoiced. Well, I suppose you are going to join the church." "Mother, there is one thing that weighs on my mind, and that I cannot get rid of." "What is it?" "Baptism." "Baptism! law me, you were baptized long ago, when you were not more than six months old." "Is it possible! I do not recollect it; neither had I repented, believed, or had any faith at all, at that age." "Well," says father, rather displeased, "it makes no difference in what way, or in what church, so you were baptized." "But, father, I hope you will not be displeased if I differ with you. I cannot find any mode of baptism in the Bible but immersion; that is, water baptism—being buried; being taken out of the womb, as it were, of the water." "Oh, pooh! that's all fudge! Our way," says the mother, "is as good as any other way. Come, we will take you in on probation." "I have been on probation. God has tried me, and I am reconciled to God, and he will receive me as soon as I am baptized. He has given me faith, and I have to believe

for myself, and not for another. It is not what another believes for me, but what I myself believe, if it be according to the Scripture." "Well, then," say they, "what is your purpose? what are you coming at? You know we, in our church, take the members in on probation." "Well, then, your church set yourselves up as judges of my conscience. I am conscious that I have not been baptized, and have not followed the commands of Christ." "How you talk, son; we don't understand you." "Well, then, to be plain, I cannot find infant sprinkling in the Bible, or sprinkling an entrance into the church visible anywhere." "Ah, ha! we now see you do not wish to belong to our church." "Well, I cannot belong to any congregation until I am baptized." "Well, I suppose if you are baptized, you mean to join the Baptist church?" "Well, to be candid with you, and I do not wish to offend either of you, I certainly hope you will not have any objections." "We never can give our consent for you, our only child, to join that church; for our church, our way, is as good as the Baptists' way." "No man should take any way but that laid down in the Scriptures. We should take them as the man of our counsel, our faith, our guide, our practice." "So you mean to join the Baptist church?" "I cannot see any other way; I must obey Christ." "Well," says the father, "I will give you a month to make up your mind about this matter; and if you persist in your headstrong course, I will cut you off with a shilling; disinherit you." "Well, father, I cannot help it. I have weighed the matter, and hate to displease both very much. I would not by any misconduct bring a disgrace upon you, in any point of disobedience to your will; but in this matter, which is of so vital importance—one which in-

volves the greatest responsibility I owe to God—it devolves on me to obey. I must take up the cross, let the consequences be what they may." "So you are resolved, without any further consideration?" "Yes, sir. I have intimated, or have given in a statement in what manner I have been exercised in mind, and I wish to be baptized to-morrow; and it is thus that I have come to you to let you know, and to make you both acquainted with what I feel to be my duty; and I hope, sincerely hope, if I have said anything to hurt your feelings, you will forgive me." "Very well, very well; you may depend upon it you will repent of all this; we will disown you." "Well, when I forsake the sins of the world, and father and mother forsake me, God will take me up."

Give me the heart that's just and true,
That ne'er will turn aside;
Supreme love to God, and mankind too,
And takes the Scripture for his guide.

Oh, such a one the Lord will love—
He makes a heaven within:
Sure he is born from above,
And freed from every sin.

He has a peace none can destroy,
Midst all the world of sin;
Pleasures now without alloy,
For God he dwells within.

DELANO.

OUR EARTHLY HOUSE.

2 Cor. v. 1.—In the first verse of this chapter, man is compared to an earthly house. The natural man's house is a rebellious house; it is filled with sin—impure. They are a stiff-necked people, prone to wander in forbidden paths. The natural man is so much taken up with the things of time, and non-essentials, that he finds but a small part of the time that God has allotted him to engage in the all-important part; that is, in seeking his soul's salvation. He has formed a copartnership with the things, yea, with the vain things of time and sense, and his cry is, Who shall show us any worldly good?—seeking for happiness alone in the spirit of the world. All mankind are fallen by nature; all are born in sin, and as we grow up we fall in love with sin, which is an abomination to a pure and holy God, for God is Mind. Many have tried to explain a soul. I think now—but there was a time when I could not explain a soul—but I say now that I can define the nature of the soul. Now we often hear remarked by mankind, He (or she) is a good soul. Well, if it be true that he or she be a good soul, then they would be happy, for the soul is the mind.

"Be ye renewed in the spirit of your mind." Well, thus to be renewed, we must have a renewed nature; be made a new creature; the old natural man must be crucified, must die, and be renewed by the power of the Holy Ghost. The man of sin is an unhappy soul; his mind is alienated from the life of God; he is in bondage

to sin; his thoughts are not on God; his mind is supremely fixed on things of time and the vanities of the world, which perish with their using.

"Oh that man would consider his ways, and turn his feet unto my testimonies; then should his peace flow like a river. I would be as a well of water in him, springing up into everlasting life; for the life of the body is more than meat—it is joy and peace in the Holy Ghost."

The earthly house must be dissolved; we must fall out with our own sinful natures, with our sinful appetites, which by nature are corrupt; for the heart—I mean the unrenewed heart—of man is full of evil, and when awakened from the sleep of death that he has been slumbering in, he awakes up as one that has been dreaming. He feels that he has no friend; he has justly incurred the displeasure of his offended God; he is at his wits' end—he knows no way to turn; let him go which way he will, his conscience smites him; he is unhappy. Unhappy soul, the mind is tortured—so the mind of man is the soul. Again, the pronunciation is in Holy Writ, "The soul that sinneth, it shall surely die." Set thy house in order; for if this earthly house, if this tabernacle be dissolved, friends, it is remarked, Better an empty house than a bad tenant. Now sin hath inhabited our earthly house; we should dissolve partnership with it; we should fall out with it, resist it with all our power; hate it, hate our sinful selves; not look at the mote in our brother's eye, when there is a beam in our own eye. First get the beam out of our own eye, and then we may see clearly how to get the mote out of our brother's eye.

The natural man hath a close partner, one, if he

would get rid of, he must use his most strenuous endeavors to effect a dissolution. This partner was with him from his earliest infancy, and hath profited him nothing but misery. All, all inherit sin. In infancy we know nothing of it, we feel nothing of it. As we grow up, unless checked in youth, it grows and increases, and strengthens with our years, as we advance along the ocean of time. We sail rapidly down the world's current, some more prosperous in worldly matters than others. We would do well to recollect here that we are accountable for our prosperity; if we make not good use of the mammon of this world, God will not trust us with the true riches.

Taking these things into serious consideration, should not every one of us mind how we sail on the ocean of time—how we steer our frail bark? We should take on board a good Pilot; we should take the Holy Spirit, and often look at our chart that our kind Heavenly Father hath given to us—the Holy Scriptures—by which, with the Spirit attending his word thus laid down as our guide, we may at last reach the haven of eternal rest that remains for the people of God. That rest remaineth; it cannot be disturbed. Once having crossed over the ocean of time, however boisterous hath been our pathway, however many times been in the quicksands, in the Slough of Despond, and having been attacked by Giant Despair, and the castle that the giant dwelt in lead you almost to destruction,—I say we should have our eye of faith steadily fixed on the compass, and, as we sail, we should not run afoul of sin, but sheer off as far as possible from its contaminating influence. Touch not, handle not the unclean thing of sin; ever looking to Him who is able to make a way

for your escape, if you will trust him and make him your friend.

I do not say you will go over the ocean of time without many trials and many temptations. It is the lot of all good men to be tried; all good men have their bitter first, and the sweet after the death of sin. I found it so; for sin is a bitter thing, so hateful to a holy mind. Sin, when conceived, bringeth forth death. The body of sin having been melted down in the crucible, as a refiner of silver and gold by fire, it becomes pure, for our God is a consuming fire. Then it comes to pass the house of this tabernacle of sin is dissolved, and we are another building: we then become a building of God, not made with hands, but eternal in the heavens: heaven is within now, instead of a hell that burnt us up.

Hell hath torment, and is filled with devils. I do not know how many a man can hold. This much I do know,—there was a spirit within me, before I overcame, that was devilish. He now is forever cast out; the old man is cast out; the soul is created anew in true holiness. Thus I have a continued peace that the world cannot give nor take away.

Does mankind have any hand, or does mankind have any work to do, in pulling down the old house and building up the new house? Yes, as instruments, we do—Be ye co-workers with God. Does not man when he builds an earthly house of wood, or brick,—does he not make first a good foundation before he builds? Is not man called upon to take care how he builds, whether on sand, or whether he digs deep for a foundation, or builds mere superficially? The form of religion, without the power in the soul, is like the foolish man that built

upon the sand. Now to build is to build on the immutable word of God, which is as firm as the pillars of heaven, and which endureth forever. His word is eternal truth, it endureth forever. The man Jesus built upon his Father's word. Jesus said unto his disciples, Whom do men say that I, the Son of man, am? They answered, Some say thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. But whom say ye that I am? Simon Peter answered, and said, Thou art the Christ, the Son of the living God. And Jesus answered, and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood—meaning no man could have revealed it unto him—hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter; upon this rock I will build my Church,—was Peter the rock? No; but the truth of the Father; the sure word of God which Christ built on was as a rock, a firm foundation,—and the gates of hell shall not prevail against it.

God the Father revealed to Peter that Christ was the Son of the living God. Jesus Christ commenced building his Church in his day, and laid his foundation on the immutable word of his Father. He taught his apostles to believe in him, for the Father dwelt in him, although they could not see the Spirit that was in him; for, says he, Ye cannot see a spirit. The natural man hath not God's foundation to support his house: he builds on sand, as it were; he trusts in his foundation, and the storm comes and beats against his house, and it falls. Now Jesus Christ knew what mankind built upon: he had undertaken to subdue all mankind, and to pull down and dig out the old foundation that man-

kind had built on—the foundation of false hopes—that they might believe in him whom he sent to be a light unto them, seeing they were blinded by sin: Believe in me for my works' sake, that I do by the Father: he doeth these works by me that ye may believe.

Thus God's kingdom was set up in Jesus Christ and in his apostles; for when one of them asked him where was the kingdom, his answer was, Nigh unto you; set up within you. The Scripture teaches that Jesus Christ was the chief corner-stone, but God the Rock of Ages. They were once rent in twain, and when Christ Jesus had suffered all the will of the Father, he arose on high, and having become a disembodied Spirit, he descended again in spirit out of that body that he rose in. He then entered into the world of mankind, and hath been in every man and woman that hath loved him, and he hath also been manifest in all flesh to destroy the works of the devil; for he had, by fulfilling the work that the Father gave him to do, placed him at his right hand, until he should make his enemies his footstool. Was not the promise of Jesus Christ by the Father, in Revelation, and also when he was on earth in human form, true? Certainly. The promise was, and is, "He that overcometh shall set down on my throne, even as I overcame and am set down on my Father's throne."

Does the Scripture speak of more than one more overcoming after him before the world should be condemned? No. He says, the two anointed ones, the two olive trees—anointed of God they are as one, both having suffered his will, according to the Old and New Testaments and Revelation.

Rev. i. 12.—Vision; but now the reality hath come

according to John's vision. He saw seven golden candlesticks. Those are represented as the lights of the doctrines of the churches under the seven heads of the seven churches in Asia, in the midst of the seven candlesticks. Mankind are represented as candlesticks, giving more or less light. Well, he saw one like the Son of Man, he having been made like unto Jesus Christ—the Son of Man, but also the Son of God—clothed with a garment down to the foot. Well, if I have been—which I do know I have been—unclothed from my once polluted garment, I have a righteous garment down to the foot. I now appear in the righteousness of God, having come through great sufferings, even as Jesus came through, and am one with the eternal Father, and girt about the paps with a golden girdle—girt with the purity of God, for none are pure until God purifies.

His head and hairs were white like wool—as white as snow. This corresponds with me, Charles A. Delano.

The man that builds his hopes of heaven on anything short of God, or on any other foundation than Infinite Wisdom, hath devised and built in vain. Let us all feed upon the Word of God; he who feeds upon the wicked things of the world feeds on the husks, and not on wheat; he feeds on chaff.

Again, of ourselves, if we were let alone, and not made acquainted with our situations as in relation to God, we should be forever blinded to our best interests; for until we are brought nigh to him by the purifying influences of the Holy Spirit operating upon the heart, subduing the stubborn will, and bringing our minds under subjection to the will of God, we are in a state of rebellion. God says, This is the way, walk ye

therein; but as sinners, we say we wish to be our own masters, and God doth not require this at our hands. Beware, God is not mocked. Doth not he that formed the eye, see? doth not he that formed the ear, hear? Did he not give you a tongue to speak forth his praise, rather than to utter his holy name in vain? Do not the wicked take his holy name in vain every day, and roll sin over in their mouths as a sweet morsel? As sin is so hard to overcome, we should look to one that is higher than ourselves, who knoweth all the maladies that infest the human soul, and hath all the remedies for its final cure.

Can the body of sin be destroyed in man before he is laid in the silent grave, and covered up beneath the cold clods of the earth? There is no time given to man after he returns to the dust. As the tree falls, so it lies, and is food for worms. There is no more work for the body to do: but we are required in this, our probationary state, to work out our own salvation; for it is God that worketh in us to will and to do of his own good pleasure. God is not a God of the dead, but of the living; God does not live in the carcases of dead men; nor does he, as some suppose, revive those dead bodies that are buried under the ground. How many that have been buried beneath the ground, and mouldered to dust, and in ages after the ground hath been dug up, and removed in making streets, filling up holes and ditches, and even parts of the dust of those corpses been made into bricks, with other dirt that have been mixed up in mortar to plaster buildings with! It is the most absurd idea, that divines as well as others have taken up, that the dead corpse, or the dust thereof, are to be re-united, and again made up in the same

form that he was when on earth, and the spirit to enter the second time into that same body that he had when on earth, and then to give an account for the deeds done when he was in that body. This is what they would call the judgment day. It is not so. God judges every day; for there is nothing that we do every day, day by day, but what he is acquainted with.

Again, the Scripture teaches, when the breath leaves the body the spirit leaves it also, and then it is judged; for the body is dead, but the spirit of man liveth, for it was God's Spirit that animated that body, and it then returns to God, that gave him the spirit. Say, for instance, that he dies what is called a sinner; he then goes to God, and God consigns him to punishment in another body on earth—like spirits mingle together. Again, if he hath loved God, and hath served him faithfully, he goes to God. He then takes up his abode with happy beings on earth, with those that are pure or are righteous; for they inherit the earth, for they will be with God, who is now, at this very time I am writing, purifying the inhabitants of the earth. He is pouring out his wrath upon different parts of the world. Look at the judgment in Asia, and in all the world; men's hearts failing them. Perilous times, too, in India, and in all those countries where they have bowed down to idols, to images, and where sin hath reigned so long. The Scripture hath described the time so plainly in the Apocalypse, or in Daniel, that no one that is enlightened by the spirit of wisdom can doubt those declarations that I have made in this book.

Are not Christians delivered every day from sin? Why is it so? Because we have fallen out with sin; we restrain ourselves from sin by the power of God

that dwells in us; it is God that giveth us the victory, through our Lord Jesus Christ; we have and do mortify the deeds of our sinful bodies until we be dead unto sin, and then when sin is subdued it hath no more power in us. So now we are led by the Spirit to obey the Spirit, not to obey the sinful lusts of the flesh unto sin, for that reigned in us as long as we continued in sin; but now where sin once reigned unto death, now much more doth righteousness reign unto life—eternal death is swallowed up in victory.

I have now become like a weaned child—weaned from the bond-woman, weaned from the bondage of sin, and it makes me sick to think of it almost. I was a child of sin, and wanted to be weaned; I sucked in sin, and it brought forth death. My Father hates sin, and so do I. I have no sinful nature now, it is gone; I have the second nature now, which is the Lord from heaven. I have been born of the Sun, and the Sun is able to keep the tree of life. I am born of the Sun, to rule the nations with a rod of iron, according to Rev. xii. God the Sun hath purified me, or I have overcome Lucifer, the son of the morning, and have power over the moon, and over all things, to make all things new. According to Rev. xxi. 5, Behold, I make all things new; and I write, for this word is true and faithful. Verse 7.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Rev. xxii.—And he showed me a pure river of the water of life, clear as crystal, proceeding out from the throne of God. God is in me as a well of water, and he and the Lamb are enthroned in me. So it proceedeth out of me, Delano.

Verse 8.—And there is no more curse upon me, for

greater is he that dwells within than all that are without; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

THE DISSOLUTION OF SIN IN THE BODY.

ALL the natural bodies of mankind are at first sinful. What is the dissolution, or how can we be dissolved? How do two that are in partnership dissolve? By separation. Well, cannot God separate sin, or cleanse us from sin, or separate us from sin? Yes.

The spirit that worketh within us is sharper than a two-edged sword. Or, rather, as Paul hath said, The word of God is quick and powerful, and sharper than a two-edged sword; piercing even to dividing asunder of soul and spirit, and of joints and marrow, and is a discoverer of the thoughts and intents of the heart.

What does this mean but a separation of sin from us mortals? For this we groan, as in labor-pain, to be delivered from all sin, and our house—our inner man—to be clothed with a heavenly garment of righteousness. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed. That is, that we should not wish to die and be buried, or sleep with our fathers, as Paul hath before represented, at the coming of Christ; for he said we should not all be asleep at his coming, meaning that men would be at their various occupations—as Christ had said, Two may be in a mill grinding, and one taken and the other left; that is, one might be accepted and the other refused, because he, the one, had never

sought God, and the other had embraced religion, and had been a follower of the Lord Jesus Christ. Now if the old man is not crucified in us, then the sinful man yet dwells within; but if the old man be crucified within, then we are present with the Lord, clothed with the righteousness of God and our Saviour Jesus Christ.

I will write plain and simple, so that a child may understand; and I do not wish to have my language couched in highflown words, so that it would take a child or the unlearned half their time to look at a dictionary to find out the meaning of what I write. If any man be in Christ, if he be crucified unto the world, he is dead unto the world. Sin, in him, is a dead letter. So to speak, it is like the 0—nothing; or, I should have said, the figure naught—nothing; but alive unto God, who hath raised us up.

Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light! Now this does not mean those bodies that are buried under the earth, for I tell you plainly they never awake. Arise from the death-like slumber, or from the sinful state you are in, as one sleeping in your sins, and Christ shall give you light! See that you walk now. If it meant those that had been buried underneath the ground, he would not say walk circumspectly, but he says, not as fools, but as wise men, walk in all the ordinances of God blameless, redeeming the time, because the days are evil. But it will not be evil to those that continue not in evil, but good to those that do good; for God is not an unjust God; he will give to every one according to the deeds done in the body.

The new creature, man, hath a new heart. He once was a child of hell. God gives him a new heart. He

has been purified, and all the old nature has undergone a thorough change: the old nature has been refined, or a new nature created: old things having been put away, all things become new. God then takes full possession of the new heart, in the new building he hath built up without hammer and nails, and tabernacles within; and greater is he that is within than all that are without.

God gives him a new name. A man — you, any man — before conversion, hath the name of a sinner; but, when converted to Christianity, he is called a Christian; he takes upon him the name of Christ; and as he seeks diligently for that wisdom that cometh from above, by prayer and supplication, God, through the Spirit, enlightens his mind, his understanding, gives him a clearer view of his will concerning him, and of his relative position toward him. The new-born child hath the spiritual image of his Father stamped upon him; the heart that once was filled with envy, hatred, deceit, and all manner of evil, is now purged out; the old leaven of hypocrisy is all purged out, and is leavened with a new lump; and his body, which was once all dark, is now full of light; for if the eye be single to the glory of God, the body shall be made all light. Having been made like unto the second Adam, or like unto the Son of the man David, but also the Son of God, I can now no more sin, for it is against my will, and my will is God's will, and I will not do violence to my new nature, or second nature. I am the wisdom of God, and he dwells in me; for Christ is God, and God is Christ, and I am one with him. The whole Godhead dwells in me—the Father, the Son, and the Holy Ghost: the Son as flesh, blood, bone, and all the

members that constitute a man; but in spirit, God: for having overcame all, I reign over all flesh, and am at the head of all principalities and powers in heaven and on earth, and shall reign forever, for I have overcome all, and inherit all things that adorn the Christian character. God seeth the wicked every day; nothing can escape his all-seeing eye of search. He scanneth the deep and hidden things in mankind; nothing that is living can escape his all-searching Spirit. He knoweth the evil afar off. All are brought to God through Christ: there is no name given under heaven whereby any man can come to God except through Christ, for all must be purified by fire, and the Holy Ghost testifies to the truth of this assertion. Well, as I have overcome all, Christ hath given his power up to me, according to Revelation, as I have often stated in this book.

In Matt. xxi. we find recorded, God let out his vineyard to husbandmen; and when the time drew near he sent his servants, the prophets, to the Jewish nation, and other nations also; and he sent others, and at different times; and they took them, and beat one, and killed another, and stoned another. But, last of all, he sent his Son, saying, They will reverence my Son. But when they saw him, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and slew Jesus Christ. When the Lord God of the vineyard cometh, what will he do unto those husbandmen? He will miserably destroy those wicked men, and will let out his vineyard to another or to other husbandmen, who shall bring forth fruits, or render unto God the things that belong unto God. Now the Jews rejected

the Son of God, and he was made a stumbling unto them on account of their disbelief, until the fullness of time, when the Gentile came into possession of the kingdom of God. Now God hath made this Gentile, Delano, that overcame, judge; for God hath appointed him judge of all the earth. He hath sworn, and he will not repent, nor lie unto Delano. Now the vineyard, on account of their rejection of Jesus Christ, was let out to the Gentile nation. They were a people who were called no people; for, said God, I will anger you by a people who are no people. Again the Gentiles should flock into the kingdom as doves into their windows. Why so? Because they would believe in the word of Jesus Christ, whom God sent unto his own—the Jews—and they received him not; but as many as did receive him, he gave them power to become the sons of God. But, you see, some they whipped or striped, some they killed, some they stoned; and, last of all, they cast him off the earth—the vineyard—and slew him.

THE MIND OF CHRIST.

WHAT is the mind of Christ, the Son of God? If all mankind had the mind of Christ, we should be all Christians. It was his meat and drink to do the will of the Father. He came not to do his will, but to do the will of the Father. God does not change in his essence, or in essential glory, but often changes his mode of operations to bring man to obedience to his divine will. His essential attributes are many. For

instance: holiness, justice, mercy, love, purity. He so loved the world—that is, mankind—he gave his only-begotten Son to die. Here is an infinitude of love; and as God gave his Son to us as our pattern, we should love the Father, even as he loved him; and if all men would love God, he would manifest himself to us as a kind Father. As a kind Father should do, he chastens his children, but it is for their good. By thus doing it brings forth the peaceable fruits of righteousness. I know it is grievous, but it is absolutely necessary. This chastening is purifying, cleansing; it is to bring us nigh unto him, to put our dependence on him, trust him, for he is our God and Saviour. I know of no other.

Do not our natural parents chasten us when we go astray? If they love us, they do; and, if they do not, the child is very apt to be spoiled. It is essential, then, that God's children should be chastened. David was chastened, but it was because he went astray: was he not a child of God? Yes; and God made him a king. Kings go astray, as well as subjects, sometimes: we would only refer you to the Old Testament writings for proof. Some of them were very wicked, and were dethroned for their disobedience and wickedness.

As God is the great ruler of the universe, he has a human and a divine nature. The divine nature rules the human; the divine is the spiritual nature; and, when man is in his first estate, he is alienated from God—from the life of God—by wicked works. He is a stranger to the commonwealth of Israel; he is a lost sheep. Jesus came not to call the righteous, but sinners, to repentance. Well, by nature we are all as lost sheep, for all have gone astray at some time or

other. Now the Spirit of God is not confined; it goeth from one end of the earth to the other, wherever the foot of man treadeth. However, some have more of the Holy Spirit than others. Some are filled with the Holy Spirit; all their desires are holy; all their aspirations are holy; their aims and their purposes are holy; they are imbued with the holy Spirit of God, and they do always the things that are well pleasing in his sight; they are the sons of God.

Look at the account of Job, or the account given in the Scriptures, Job i. 1:—There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil—shunned, avoided evil. He lived on earth, in the land of Uz; and it is said his substance was very great, and he had seven sons and three daughters; and he was the greatest man in all the East, and his sons feasted every one on his day, and on those days they had their sisters to their feast with them; and when their days of feasting were over, their father, Job, sent and sanctified them. He rose up early in the morning, and offered burnt-offerings, as was the custom of good men in his day: he offered burnt-offerings according to the number of them all. This should teach us to offer up prayer for all, for the fervent prayer of the righteous availeth much; for Job said, It may be my sons have cursed God in their hearts. This did Job continually. This also should teach us that we should offer prayer continually, or that our minds should be in a prayerful mood.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. Well, do not the sons of God here

on earth present themselves before the Lord? Yes. So in Job's time they—the sons of God—were on earth, as Job was; and so it was in the days of Cain and Abel—they were on earth, and they made offerings to the Lord; but Abel's offering was more acceptable than Cain's, because it was offered in a better spirit, and with more faith.

It is said Satan came there also. I fear, now-a-days, that when the sons of God meet together to offer thanksgiving and prayer to the Lord, that some among those assembled are possessed of evil; some are envying the rich, and have not their minds fixed on the only object of adoration. We assemble for worship, but I fear some do not indeed worship God in the sanctuary; they perform a sort of half-way service; their whole heart is not engaged; their mind is not stayed on God; their thoughts are wandering, mostly fixed upon the vanities of the world. We should earnestly pray to God to withdraw our minds from the business scenes of our daily avocations, and to have them fixed on God, on things heavenly and divine.

And the Lord said unto Satan, Whence camest thou? Now God knows, when all are assembled together for his worship, whether there be a Judas among the assembly or not.

Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. How is this? Why, Satan is in the children of disobedience, and he walks in them, or they walk in disobedience to the will and commands of God; they are only seeking worldly honor and aggrandizement, not the true riches which endureth forever. Not so with the humble-minded Job, or with any other

good Christian. They seek one who can give them honor worth having. Them that honor me, I will honor, saith the Lord Almighty. I will lengthen his days, and he shall be happy. Although he may be tried, although his afflictions may be many, his trials great, I know them all; he that trusteth in me may not be ashamed.

And the Lord said unto Satan, Hast thou considered my servant Job,—the Lord here calls him his servant,—that there is none like him in the earth, a perfect and an upright man, one that feareth God and eschew-eth evil? Then said Satan, or Satan answered the Lord, and said, Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.

If riches increase we should not set our affections on them as much as we should on the giver, for God is the good and perfect giver of our blessings, whether they be temporal or lasting blessings.

But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face.

And now the Lord suffered Satan: Behold, all that he hath is in thy power; only upon himself put forth not thy hand. So Satan went forth from the presence of the Lord, and it is said that Job was dispossessed of all his worldly riches; and not only this, but of his sons, and the building his sons were assembled in. And when this terrible, trying, afflicting circumstance came to the ears of Job, then Job rent his mantle, and shaved his head, and fell down upon the ground and worshipped,—see the depth of humility!—and said,

Naked came I out of my mother's womb, and naked shall I return thither. This act of unclothing, or stripping off his mantle, was a sign that he was to be clothed in another garment afterwards.

Although Job was a man that had some knowledge of God, yet he did not know Him fully; nor will any man find Him out, until he is found faithful in all his duty towards Him. Job was to be tried; and to prove to the other sons of God that they were mistaken in the character of Job at the time of his trials, God proved to them shortly afterwards that he was accepted of him.

Well, in all that Job done he sinned not, nor charged God foolishly. And yet Satan got further leave to tempt Job. He was smitten with sore biles from the sole of his foot unto his crown. Now the natural man, the sinner, is full of sin from the crown of his head to the soles of his feet. In all his afflictions he was then being purified and cleansed from all sin. And he took him a potsherd to scrape him withal; and he sat down among the ashes, and with a potsherd—a piece of earthen vessel—scraped himself withal.

And then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. In this she was much to be blamed. She ought to have gained a lesson, seeing her husband's patience in all his afflictions. The humble Christian hath patience, although he suffers long. He knows in whom he trusts. He believed in the superintendence of God. But he said unto her, Thou speakest as one of the foolish women speaketh. What!—as if astonished at her for her words—what! Shall we receive good at the hands of God, and shall we not receive evil? In all this Jo

sinned not with his lips. Job's three friends came unto him to mourn, and comfort him. They think Job is an enemy to God, and that God had afflicted him for some great transgression: but God was proving his integrity. So the Lord turned the captivity of Job when he prayed for his friends; also, the Lord gave Job twice as much as he had before, and blessed him. He also lengthened his days one hundred and forty years.

God is above all in greatness and in power, and this all should acknowledge. We should acknowledge him in all our ways, and we should walk in the ways of his commandments. Then our righteousness shall shine as the noon-day, for he will make it plain. But the ungodly shall not prosper in their wickedness. Amid all Job's afflictions, he sinned not with his lips. When we are afflicted, we should put our hands on our mouths, and know it is for our good; for by chastisements the heart is made better. If a man wants to see good days, let him refrain his tongue from slander and his lips from speaking evil, and his feet from forbidden paths, and return unto the Lord, who will have mercy upon him, and unto our God, who will abundantly pardon. Seek with all your heart, with all your mind, and all your strength, and do good unto all mankind, and more especially to the household of faith. For God will reward the righteous, but the wicked shall not go unpunished. God is angry with the wicked every day; he seeth their works; he calls them the workers of iniquity.

THE COVENANT OF WORKS.

THE covenant of works, made with Adam the first, being broken, all happiness that we had before transgression was withdrawn for a time, for God withdrew the light of his countenance from him; and we are told he was held in chains of darkness, or reserved in chains of darkness with the devil, until the day of their redemption, for they were the angels that lost their first estate. I have heard that there was no provision made for the angels that lost their first estate, or at least I have heard that doctrine preached. They that preached the doctrine were wiser than what was written, for it says, until the day of their redemption. And if the angels that lose their first estate be never redeemed, then none of the human family will be redeemed; for all have been lost, and all have been the devil's angels, for he was in us from our infancy, and we all transgressed, and sinned probably much more than our federal head, Adam the first; and the Scripture plainly tells as in Adam the first we all die, so in Christ we are all made alive. And, if not so, then there is no Saviour; then God is not what he professes to be when he tells us he is our God and Saviour, and there is none beside. Friends, do not contradict God, for all have to die unto sin; but all will be made alive again.

Jesus, in our nature, fulfilled all the conditions of works; performed all the requirements, and answered all the elements of the broken covenant. By his unsinning obedience and meritorious death, he brought in everlasting righteousness, and thus became the author

of eternal salvation to all that obey him. So that all the blessings of the covenant of grace are made over to every son and daughter of Adam who truly believe on Jesus. Again, there is something to be attached to mere simple belief. A man may have faith, which is belief, without works. Faith without works is dead. Now if we have works corresponding to faith, in the word of Jesus, we shall act accordingly. We must not only believe a part of his sayings, but the whole; and if we would attain to perfection, as he was perfect through the Eternal Spirit, we have to follow him in all the law demands. He, Jesus, fulfilled the law, rendered strict obedience, even unto death.

Under this view can any man be freed from sin until dead unto sin? No, he cannot. Can not a man become dead unto sin? Yes, if he overcomes, as did Jesus, he overcomes in the form of man; and he was called the Son of man. How can he make his appearance again? Certainly not in the same body that he arose in from earth. No; let reason as well as Revelation look both together. Could it be supposed that the man Jesus, in the same flesh and blood, bone, sinew, and all the members of that body that he arose in, is still living, and has been for 1857 years?

In some of the planets—and some of the philosophers have vainly conjectured those planets are not inhabited—neither flesh nor blood could live a moment in. The sun is God, and that is fire: it is God's blazing throne. The moon is poison. Saturn is composed of metallic substances, and is galvanic, as also are all the other fixed stars. They are electro-magnetic: they all operate on the bodies of mankind, and are called the Solar System.

God, the Sun, is the great ruler; the source of light and life; most divine. The Scripture would teach man, if he would take the plain statements of the word. I am a sun, a shield, a flaming sword: I am all light: in me there is no darkness. Now, could any reasonable man, with no more than ordinary sense or natural endowments, if he looks into the Bible, and takes the word of truth as the man of his counsel, and its teaching for his guide, come to any other conclusion than these truths that I have advanced? The moon is a teraqueous globe, as well as the earth. The sun draweth up the water, and filleth the clouds, and also fills the moon with water; and the sun, acting on the moon and the other planets, produces heavy rains, wind, and storms—all proceeding from the mighty power of the sun, which is God. Jesus, the man, had no more power after the spirit left the body than any other corpse; for he became a disembodied spirit, the same as any other man, when the spirit leaves the body of any that dieth on this earth. He told you, or tells us in Holy Writ, that his spirit came out from God, and he, the spirit, would return to God his Father. He left his Father's throne of glory to fulfill his mission to man; to teach him a new and living way; and when his mission was done, when having finished the work he had to do, when expiring on the cross, he cried with a loud voice, Father, into thy hands I commit my spirit. So when any man dies he becomes a disembodied spirit.

Now the spirit of Jesus had become as a child, as obedient as a little child. He was a pattern for us to follow. Unless ye become as a little child, ye cannot enter into the kingdom of heaven. Well, the spirit of the child of God—Jesus—returned to God, having

overcome the world by suffering. Can any overcome unless they, as he, suffer the whole will of God? No, they cannot. What are all our trials for but to prepare us for immortality beyond the grave? They are for nothing else—this crucifying, this cross-bearing. What for but for our purification? It is for nothing else but that we may become the sons of God to an inheritance incorruptible, undefiled, and that fadeth not away. Can not a man overcome, as Jesus overcame? Verily, I say unto you, yes. He that overcometh—does not this word imply the possibility for one to overcome? Certainly. Why should mankind disbelieve the plain truths of divine revelation?

Here, in these sacred pages of divine revelation, I can trace the lineaments of perfection in and of God. Here in the sacred volume I can find an image made of God the Sun; I can behold his spiritual image, created anew through Christ by God, the Eternal Father; for in him, when on earth, the whole Godhead dwelt. And he that overcometh hath the spiritual image also. He that hath the Father, hath the Son, and the Holy Ghost also, being born of the Sun—which is God alone—of fire—and is the refiner of all mankind, and the purifier of all the souls that dwell upon the inhabitable globe.

What personally concerns every believer is this: Have I an interest in the atonement? Am I a child of God, or am I not? Do I possess the child-like spirit of Jesus, or do I not? Am I submissive to God's will? Am I endeavoring, with all my power, to subdue sin? Do I fall out with every unhallowed thought, and pray to my Father to cleanse me from every sin, to subdue every feeling which is not consistent with his holy will?

And is it my chief aim and desire to glorify him in body and in spirit, which are his? If this is your true state and condition, surely you are right; and if you go forward in paths of duty, you may expect the Spirit's aid. The Bible-word is conditional: God's promises are conditional. It is God's Spirit that awakens and converts the sinner. He sees he must look to the rock that is higher than himself: the word of eternal truth is firm as the rock of ages: he reads for himself.

Believe, and be baptized, and be saved. Here is a condition: obey. I am the way; follow, that you may enter into the sheep-fold, and go in and out and find pasture—find spiritual food. When we assemble together, what is it for? To hear the word. The word is spirit. Well, if we love the word, we feed upon it; it is our spiritual meat and drink; and we should pray for the enlightening influences of it to operate on our hearts—our minds—that it might lead us to be conformed to its teachings.

How plain and expressive is the word of God in describing the character of the Redeemer! Here is no ambiguity, no darkness, no mystery. The whole body being light, having God and the Lamb for the light thereof.

When we have been born again from above, we have the spiritual image, purity and holiness—the image of God. Happy is he that can behold in a glass the glory of the Lord, and is changed into the same image of glory, even as the spirit of the Lord.

The character of God's chosen people: they have to come to God through Christ; they must be holy; they must be without blame before him; in love; chosen to salvation through the sanctification of the Spirit and

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belief of the truth operating upon the mind and heart; bringing under all our old natural self will; our minds being in conformity to the will of God. If so, then all our actions will be God-like; we shall be one with God. He gave himself—Christ gave himself—for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Such is the spirit of the happy soul who hath fled for refuge to lay hold on eternal life. The Gospel is a faithful saying, and he that hath followed Christ in all its bearing hath overcome, as he overcame; and it is impossible for one to overcome and not know that he hath attained to an inheritance incorruptible, undefiled, and that fadeth not away.

Such is the spirit and character of all those happy souls that truly have fled for refuge, to lay hold upon the hope set before them in the Gospel—the character of all who believe in Jesus. To them all the promises of God, in Christ Jesus, are Yea and Amen; sure and abiding; to them the most affectionate exhortations are addressed.

Put on us—the elect of God—holy and beloved bowels of mercy, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you so also do you. Be ye kind one to another, tender-hearted. Forgive one another, even as God, for Christ's sake, hath forgiven you. Be ye, therefore, followers of Christ; as the dear children of God, walk in love, as Christ also hath loved us, and gave himself an offering and a sacrifice to God for a sweet-smelling savor. Let the peace of God rule in your hearts. Put on charity, and

the ornament of a meek and quiet spirit. Be clothed with humility as a garment. Love not the contaminating influences of the world. Seek those things that are above—those things that are not debasing in their nature; that are not immoral, sinful. Let your speech be always with grace. Rejoice ever, pray without ceasing. Abstain from all appearance of evil. Fight the good fight of faith. Until the reign of death lay hold of eternal life.

These exhortations contain a living portrait of one that hath overcome, even as Jesus overcame, and is entitled to sit down on God's throne, even as he overcame and sat down with his Father on His throne. How different from the cold-hearted professor! Here is life and energy; here all is spirit, unction, and power; here we see the workmanship of God—the new created, through Christ, unto God. My friends, wherever I find these lineaments, there grace has begun; where they are wanting, all pretensions to religion, all hope for salvation, all self appropriations of promises are fatal delusions. It lulls the soul to sleep on the lap of carnal security, till it drops into the flames of perdition.

You should pray to the Lord to open the eyes of your understanding, that you might see wonderful things in the book of the law of God. You should pray that the Spirit would search your hearts, and change your affections; wean you from those fond desires of the world, and the vanities thereof, and direct you in all your ways, and in all your purposes, that all that you do, think, or say, may be done as if God stood before you and saw you, and would bring you to an account for all the actions of your lives; and strive to live soberly and godly in the life that you live.

How free the love, how rich the grace,
A pardoning God bestows!
To Adam's vile, apostate race,
In boundless streams it flows.

What joy arises in the heart,
When Jesus' cross appears!
Salvation to our souls impart,
Subdues our guilty fears.

Blest Saviour, speak the healing word,
Bid all our sorrows cease;
Be thou our great atoning Lord,
Our righteousness and peace.

Oh, let thy precious blood divine
Wash all our sins away!
Then will our souls resplendent shine
Through Heaven's eternal day.

THE JUDGMENT SEAT OF CHRIST.

WHERE is the judgment seat of Christ—on earth? Yes; on earth. If Christ be formed within, he is judge. Ye can be your own judge. Cannot a man tell whom he loves most? If I am his, and he is mine, shall I not know it? If I have been born of God, and wear a robe of righteousness, created anew in Christ Jesus, what boots it how the world acts? I have come out from the world, and partake not of the sins of the world. Now, as far as this, in relation to the influences of the community among whom I associate—I mean the wicked world—they cannot influence me to acts of wickedness. A man may have great intellectual power, and use his

intellectual powers to vain purposes, which will not benefit himself nor those by whom he is surrounded, or the world at large. There are many that have been educated in the highest branches in the classic schools of learning, and are gifted in oratory; still they may be very bad men. They may understand, theoretically, many branches, and speak very fluently in all. He may be a statesman, and astound his hearers with his eloquence; he may be a governor, and not rule wisely; he may be a president, and preside unfaithfully; he may be an earthly monarch, and a very learned man, but very wicked. All the above may be true, and it hath been, and is; and unless the heart of man be changed by the grace and help of God, he cannot do anything to divine perfection. But when the whole natural man is changed, and hath a new nature, he becomes a supernatural being; he is clothed with the omnipotency of God; his power is divine; he receives his power from on high; he receives his panoply from Him who seeth not as a man of the world; he has come out from the world, and still is among the world, but cannot be contaminated by the wicked influences thereof: for God takes full possession of the inner man, new created after his own spiritual image, and thus God regards him as his own child, and guards him from all danger, even from the dangerous snares that surround him on every side. He walks with God, and the new-created soul takes great delight in the law of God. In the inner man, the law is written on his heart; being cleansed from all sin, and its influences, his mind is based upon right principles—supreme love to his Father and to all mankind. He is a new creature—a creature of God's love. He looks at the boundless expanse of nature—the

earth—its verdure, its beautiful varieties that deck the landscape views; the mighty ocean, the lakes, rivers; the various birds, with their variegated plumage; the flowers, with their tints and odors, and says, My Father made them all. He sees things in a different light from what the mere worldly man seeth; he sees a beauty in the contrast, let some be as ugly as they may. There is one thing that is not ugly—a good woman. She may be unsightly to look at superficially; but set down and converse with her—hear her conversation. You may begin your conversation about worldly matters, if you please, but you will not get away from her until you find that she has a soul lifted far above its vanities. She may be old: her locks of hair may portray to you that she hath passed many winters in these low grounds of sorrow, and had many afflictions and trials; but her kind heavenly Father hath supported her amid them all; he hath given her a hope—a sure hope—in his promises, and she takes those promises to herself; claims them as hers. She is not faithless: they are as an anchor to her soul. Such a one is lovely let her be however unsightly to the human eye. I do not say that beauty is not attractive, and is not admired by the generality of mankind, and by the best of men; but let all those qualities that adorn, or should adorn, the female character, be wanting, and then let the good man say which of the two characters he would rather associate with, if he was compelled to make choice. It seems to me I could easily decide. A good Christian woman will have an intellect far above the many that inhabit this vast world. The Christian woman is taught of God—that is the difference. She seeks Him who is able to teach; she reads his Holy Word, and gains

light and knowledge; and she will show out of a good conversation her works with meekness and wisdom. It may also be applied to the opposite sex. However, there is not so much respect due, or man doth not pay so much respect, one to another, as he doth to the feminine gender. This is as it should be. But we all should respect each other, if we be worthy of respect; but we should not treat any ill; we should be harmless, separate from sin, and if sin is demolished in our castle we shall be harmless. Instead of being as a lion, to rend and tear, we shall be as a lamb; we shall be perfectly tame; we can run about freed from all vice or vicious appetites; hurt nothing, nor fear anything will hurt us; for wisdom will be our guide—yes, unerring wisdom, that will direct all our paths and our thoughts and actions.

OF HELL.

What is Hell, none can tell but he that hath felt its torments.—DELANO.

IT is torment of body and soul, or spirit—for the spirit is the soul. Jesus suffered torment of the body and soul as well as myself. He suffered on earth, and so did I. We were neither of us made perfect without suffering in body and mind—tormented. Hell hath torments, and he that suffered as he suffered reigned with him. I was suffering about as many years as the children of Israel were travelling through the land of Egypt to the promised land. I have been crucified, tormented, imprisoned fifteen times; have been striped, have hun-

gered and thirsted, have been cold and naked, mocked, ridiculed, scorned, laughed at, called a fool and an idiot, a liar, a drunkard, and most all things the world could lay their tongue to; for the devil had power over me as long as there was any impurity in me; and so it was with Jesus Christ. He had power over him as long as he was made sin; until he overcame. At last I, Delano, overcame as he overcame. Death or hell can have no more power over me.

This, on this earth, is the trying place to try men's souls. Man is on probation—a state of trial. He is tempted of the devil and his angels. Who are his angels? Those that are led about captive at his will; and he walks in them. He knoweth all the children of disobedience, and he dwells in them, and they obey him. But when they turn from sin, they begin to find out that the evil spirit within is hard to subdue, and he cries out in the bitterness of his soul, Who shall deliver me from this body of death? I know he says and feels he has been living in sin and folly, and has committed many sins, and is a child of hell—deserves hell; he is miserable. Well, he says, what shall I do? I give myself up—I can do nothing; but this I am resolved—to do no more sin. I will turn from them, and will seek God. Thus far he is right. But there are fightings within and temptations without; he has to bear the cross; sometimes he is almost tempted to go back and seek no more. That is a temptation. He says, I find no happiness, no rest; I thought when I broke off from sin I should be immediately freed from all further trouble, and could sit down at my ease, and fold up my hands, and it would be all well. I found peace, at first; at least more peace, when I first sought, than I do now.

I attended church often, and joined the church, and I thought all that was necessary was to hear the preaching, and I should be a good Christian. Mistaken soul! It is not he alone that hears the word that is happy; he must not only be a hearer, but a doer also. To hear the word, and not be a doer, will avail nothing. Better not hear it at all, for you, by hearing, know your Master's will, and do it not. Thus he neglects the important part—doing the will. No wonder the mere nominal professor does not enjoy religion—he has no religion. When we begin to seek we have got a warfare to encounter—the world, the flesh, and the devil. This inbred sin is inherent. We inherit it from our birth; we were begotten in sin or conceived in sin. Now all this is true; but we have grown up in sin, and it is hard to get rid of, and nothing but the Spirit of God can cleanse us from sin; and if we neglect the measure of grace, and are careless, slothful, and do not watch and pray; we show that we care but little for the glory of God, or for the welfare of our soul's best interests. We would like religion if we could be worldly and religious too: that would suit many, but it will not suit God. It is not the religion of Christ; it is not the religion of the faithful followers of the once meek and lowly Jesus, but now exalted being, at the right hand of God his Father. A mere nominal profession I do not want, nor would I have it. It is a miserable state of being. Rather let me be annihilated forever, if it were possible to annihilate the soul; but that is impossible—the soul is forever to live; it is immortal; but as long as it is a sinful soul it cannot be free from sin, and it is nothing but sin that makes the soul unhappy, or the man unhappy. Sin dwelleth in the flesh and spirit too.

Now the will of the flesh lusteth, and also the evil spirit within tempting—for the devil is the reigning power within—until subdued; and thus we have to wrestle with principalities and powers, and wickedness in high places. The devil sits enthroned in the hearts of the wicked, and they are easily led away and captivated. It seems they do not seek that power steadily, perseveringly, which will enable them to overcome their sinful, natural appetites; their minds are not stayed on God; their minds are more fixed on the fleeting things of time and sense—I liked to have said nonsense. I will allow it is a hard struggle. We must stretch every nerve, and be willing to spend and be spent in the cause of God, and to build up his kingdom on earth. It is not only a warfare, but a race—a race that all Christians have undertaken to run. Some run but a small distance, and give up; others run farther, and seem as if nothing could outdistance them. They begin to be careless, they are so far ahead of some other professors; so much more knowledge of the way, and the track, that they rather lag behind, seemingly to let the others come up, and they get outdistanced themselves. This having religion by fits and starts is not so prosperous to the soul as a steady, onward, looking-upward course, with an eye single to the glory of God, our best benefactor. Mark the perfect and upright man. How can we judge? say some. We can form some good judgment by their walk and conversation—the tree is known by its fruit; for out of a good tree springeth forth good fruit, and out of a corrupt tree springeth forth bad fruit, for out of the abundance of the heart the mouth speaketh.

God is an enemy to sin, and will not let sin go un-

punished. He will not manifest himself to sinners as he does to those who love him and keep his commandments. When a man is thoroughly cleansed from his sins, he sees the justice of God in his commandments, and justifies God in afflicting him, and for all his chastenings. Before he was chastened he went astray, like a prodigal, like a lost sheep. His Father sees him all the while in his lost condition, and is grieved at his sinful acts of sin and disobedience. At length he brings him to a proper sense, and shows him, and brings up his sins before his face, and then he is led to cry out mightily, Undone, undone; wo is me! In my Father's house there is bread and to spare. I will go back and tell him, Against thee and thee only have I sinned and done this great evil. Well, the Father receives him again. Is this my wandering son that was lost? Is this he that was once feeding upon sin, the husks of vanity, the husks of the world and degradation? Oh yes, oh yes; I confess all. The father kindly receives him, and says, Here is my once lost son; but I now have found him, and I will own him, and he shall no more go out. I will give him a new name; the name of my God, said Christ, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name. God dwells in him: he hath the name of wisdom, for God's name is wisdom; and thus he is kept by the power within. Far greater is he that dwells within than all that are without; for good is God, and good will overcome evil. The heart and the whole man being cleansed, God takes up his abode within, and keepeth the new spiritual building, created after the image of God, in true holiness. His mind is at perfect

peace—a peace within—that the world cannot give nor take away. It surpasseth all understanding of the natural man; all the wicked, natural man hath been slain; he hath new breath, new life; he hath the life of God. Now having glorified God by death unto sin and obedience, having fulfilled his will, even as Jesus did, he is made an heir of God, and joint heir with Jesus Christ. His mind is changed; he knows how he now stands; he fears nothing—perfect love casts out all fear. He sees how hateful sin is to his Father, and abhors it, on the least appearance of evil; and he shows that his will is brought under subjection by the mighty ruler within. He can no more sin; that is out of the question. He has no mind to sin: the old mind of sin is entirely vanquished; he has a God-like mind. And what else shall I say? He is God-man; that is, he is man in form, but God in spirit. He is made a quickening spirit—the mortal body which was once dead in trespasses—and is in a quickened body, hath put on immortality; death is swallowed up in victory over death, hell, and the grave: thanks be unto God, that giveth us victory over all our sinful natures. Amen and Amen.

Saviour of mankind, how great
The wonders of thy love!
Anew thou didst create
With power from above.

Let all my powers be thine,
To utter forth thy praise;
May thy love be ever mine,
Through never-ending days.

I now sing the triumphant song,
O'er sin and death and hell;
Together joined, my life prolonged,
And forever with Thee dwell.

HAPPINESS.

VAIN is the attempt of man to be happy in anything short of the blessing of God. First, he is created in sin. He must be new-created. What can fill the immortal mind? Nothing short of God. He can answer all our desires, supply all our needy wants; he can fill our cup of blessing: nothing short of an infinity in him will fill the longing appetite that is thirsting and panting after holiness. The mind must be enlightened, and know its capacities. Where can he so well find that knowledge as in the Scriptures of divine inspiration? Nowhere. The enlightened mind fills immensity; it is with God's spirit; it is allied to Him who is the searcher of the human heart; for the spirit of God is in the man that is born of him—he knoweth the mind of the spirit that dwelleth in him. Surely God does not new-create a soul by cleansing him from sin, and taking up his abode within him to make him unhappy; far from it. If it were to make him unhappy it would not comport with the dignity of his holy character. He of himself is capable of being happy. He is not a selfish being; it is his delight to create mankind to be happy. Oh how great was his love; how boundless; what expansiveness! God so loved the world—what is the world—the earth? No: the inhabitants that dwell on the earth are the world—he so loved the world that he gave his only begotten Son to die, the just for the unjust, that he might bring many unto him. As in Adam we all die, so in Christ we all are made alive. As the serpent was lifted up in the wilderness by Moses, so, said Christ, I will

draw all men unto me—not half of mankind, but all mankind unto me. What for—to send them to an everlasting hell? No. For I am their Redeemer: if I can save one poor sinner, I can save all, and will save all. The doctrine of eternal punishment is preached by most of the denominations of Christian professors, but the Scriptures do not teach that doctrine, if they would take them in their proper sense and meaning; for the Scriptures say, death and hell gives up its dead. Well, if death and hell is the eternal doom of a part, why doth death and hell give them up at all; why not let them be in torment? If death and hell give them up, then they must live. Well, this shows what the Scriptures mean. They receive their part.

Rev. xx. 6.—Blessed is he. Well, I will take the he to myself. Blessed and holy is he. This whole verse I will take to myself, Charles Anson Delano. Let us see what it says: Blessed and holy is he that hath part in the first resurrection. In such the second death hath no more power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. The pronoun *he* is in the singular number, third person, and of the masculine gender. A follower of Christ overcame the world, the flesh, and the devil, that he was possessed of. As I have overcome, I condemn the world. When I rose from death and hell, in 1853, death and hell gave me up, and I live. Although the millennium commenced after my rising from death and hell, it does not prevent those that are on earth from being purified. My reigning a thousand years with Christ, and suffering no more death unto sin, does not prevent others from suffering for sin according to the deeds done in their body; but during this thousand years

many will be made righteous, and all those now that are on the earth are going through a state of purification; and the spirits of those that die go through a state of purification, for they enter into the bodies of the wicked people on earth, and are purified with them; and those that are good men—good, pure spirits go into them and live with them. The word of God is true, and he has not cast off his people forever; for he will pour out his Spirit upon the inhabitants of the earth, and will give them hearts of flesh, and will cleanse them from their sins, and I will be a father unto them, and they shall be my sons and daughters, saith the Lord Almighty who hath created them. I will give you a heart of flesh, and will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. All mankind should pray unto the Lord, and make known all their wants, and ask for grace and strength to do his holy will.

Scarcely will you find any man in this enlightened day but does believe in a supreme being who is called God; and when he knows he hath spent his time, his talent, and his living for the vanities of the world, he, if he hath a reflecting mind—and that God will give him—I say he must have forebodings that all is not right

with him; there is something seems to say within, that there is something yet wanting to make him happy. He feels that he is a rebel against God's government, and sets at defiance his laws, and would not have the man Christ to rule over him. Hath God given him riches—much of this world's goods? Is he not accountable to God for the use he makes of these riches? I fear riches have been a curse to many, because they have used them improperly. Money is power. The rich man has much power, and he can use it to his own destruction, and also to the destruction of others, as well as himself and family. He may have ruined hundreds, without any good cause; yea, the innocent, and brought disgrace upon himself and upon all that were in his power. There are many, it is to be feared, of the above-mentioned class. Will not God frown upon such? Yea, I tell you he will.

Cannot man have an abundance of this world's goods, and be a good man? Yes; if he heapeth up riches, and setteth not his heart on them, and his affections be upon Him that enabled him to accumulate those riches, and makes use of them in a proper manner—if he feedeth the hungry, the starving poor, and clothes the naked, and does good instead of harm to those by whom he is surrounded, God will bless him in his estate. A man may be very rich in the wealth of the world, and not rich toward God. He may not see the hand of the Lord in it, and he may not love Him who hath bestowed all these temporal blessings upon him. He then would be like the young man in the Parable: ye lack one thing yet. Christ said, come and follow me, and ye shall have riches in heaven. And he went away sorrowful. Ah, this is the secret; and no secret either. You all

ought to know it: nothing short of following the Lord Jesus will end in happiness, or will give happiness here on earth, but the religion of the Lord Jesus, or such as he had when on earth. It was his meat and drink to do his Father's will; and I trust there are many that are endeavoring to be his humble followers, and can testify to the truths that I advance.

All earthly nature now dissolves;
A new creation is begun;
And God doth now resolve
To restore the fallen man.

His Spirit, like refiner's fire,
Operates within,
And purifies his gross desire,
And cleanses him from sin;

Reinstates the man anew,
He raises him above,
Where none but God can view
His new-created love.

Now being born from above, he lives above everything that is sinful; everything that is debasing in its nature, or that would lower the standard of God's purity, or his exalted position. He is actually enthroned in the bosom of the Father Almighty, having come through Christ, and is freed from all sin. Having been slain as Christ was, and glorified God by death, I have become one with the Father; I now have peace with God the Father through the Lord Jesus Christ. It was Christ—or rather he that had risen—that condemned the world. He—Christ—overcome the world, and rose above the world—condemned the world. I—Delano—fulfilled the Scripture, and died, and overcame the

world, and condemn the world. Man born into the world, from his youth upward, falls into sin; all naturally go astray as they grow to manhood, and even some to old age. They fall, being more innocent when first brought into the world. The first man of the earth is earthy; the second man, having been born of God, is the Lord from heaven—not born of corruptible seed, but of God; not of the will of the man, nor of flesh or blood, but of God. This wonder-working is invisible; it is inwardly: it works within, according to the good pleasure of God. It subdues the power of cancelled sin, remodels the inner man, and makes him new. He may be called a new man, created after the spiritual image of God unto true holiness; he hath a new nature; his desires and appetites are refined; all the sinful and carnal mind is destroyed. The carnal man, Paul says, is sold under sin; and again he says, once—meaning before we are born of God, before we die unto sin, before we have been crucified unto the world, before we have been circumcised in heart, before we have been baptized into the death of Christ—we were of the earth; loved the image of the earthly; but after being baptized into his death, we should bear the image of the heavenly.

Behold, I show you a mystery. We shall not all sleep, but we shall all be changed; not be buried, but be on earth. Men and women we shall be changed in a moment, in the twinkling of an eye. Does Paul mean those under the ground? By no means; for we shall not be asleep, but changed; we have been growing and dying—growing in knowledge, and dying unto sin daily for years. The change first takes place at our conversion; but are we made perfect when first the change *takes* place? By no means; but it is a gradual purifi-

cation by the operation of the Spirit, and renewing of the Holy Ghost and fire. So we grow in grace and in knowledge of God through our Lord Jesus Christ. For the trumpet (what trumpet—the Gospel trumpet?) shall sound throughout all the nations of the earth, and the dead—not those underneath the ground, but those that are dead in sin—will be awakened to a knowledge of their situations. And oh, how many have been awakened, and have fled to the city of refuge—to the hope set before them in the Gospel! Yes, the dead are waking up! Some feel themselves to be contemptible, and some have a hope which is as an anchor to the soul, sure and abiding. And those that were once dead shall be raised; they were once worldlings, dead in sin; but now, having put on Christ, having been baptized into his death, they are raised into the spiritual likeness of new-created beings; having put off the corrupt nature, the old man having been crucified unto the world, and the world unto him, we are now created creatures of his love. He is reconciled to us by our death unto sin, and becomes our kind Heavenly Father, and we are reconciled unto him; for this once corrupt man hath put on incorruption, and this mortal man hath put on immortality. So when this once corruptible spirit—for once he had a corrupt spirit in his corrupt body, and all his nature was tainted with sin, soul and body; the old sinful spirit which was evil within, having died, and the natural body having been crucified, the body and spirit having both gone through regeneration, they both become new, a new man, new-created—this mortal hath put on immortality, then it hath come to pass death is swallowed up in victory. Now after being dead and raised from death—for having suffered death once we

suffer no more; we suffer once for all, even as Jesus Christ suffered once for all; for if we pay the debt due to the transgression of God's holy law we must die; but when we are dead unto sin, and have risen, we die no more, but have a part in the first resurrection. The sting of death is sin, or the cause of death was sin. The soul that sinneth it shall surely die, for the penalty due to transgression of the law is death, and if he dies under that law he pays the debt due to the transgression; and after paying or suffering under the law the whole will of God, as Jesus Christ did, he becomes one with the Father, and then it comes to pass he overcometh as I overcame. How did he overcome? By death unto sin. It was said he was made sin. How was he made sin? As every other natural child; for when he was born of his mother he knew no sin, but he was made sin, that he might become the righteousness of God. Well, we all that knew no sin are, when first born into the world, made that we may be made the righteousness of God. Now to the promise: let us look. He that overcometh—to him that overcometh—will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne. I am made sin who knew no sin, that the salvation of God may appear in and through me unto all mankind, by their dying unto sin.

Having overcome through the same redemption that Jesus was redeemed by—to wit, Suffering all the will of the Father, for it is his will that all his children should become pure, and all have to become pure through the Eternal Spirit unto the redemption of the soul—great is the mystery of godliness, or God manifest *in* the flesh. I have a human-divine nature. I look

like nothing more than human, but I am superhuman; invested with power—supernatural power, omnipotent power, over the world, power over all flesh; for having died once, I die no more, for I can be no more than dead unto sin. Now I am—or I will just say I was—dead under the law, but now alive, with the law written within. Do I by this do away with the law? By no means. Yea, I establish the law, and know that it was just and right that man should obey his God, or keep his laws, and not break them; for he knew what was and is best for man. God has made his laws to act on all his creation. In his vegetable as well as in his animal kingdom, causes produce effects; such as heat and cold, in the atmosphere; the sun operating upon the earth, warms it; the fruits and the harvest is ripened, and it is called the solar rays of light, and heat causeth the fruits of the earth to yield their increase. The sun hath the acting power over all the other planets or bodies, whether they be animal or vegetable; for without the action of the sun, and the heat thereof, there would be no vegetation; in fact, there would be no life. This great luminary not only shines forth in resplendent glory to run his race, but is the great light that not only gives light to mankind, and to all things that have breath, to perform their daily avocations, to provide for their daily necessities, but it is God, and as it acts on the vegetable, and enlivens and causes all vegetation to spring forth from the earth—all pointing upward to the great source from which they derive their sustenance. He not only acts on all vegetation, but upon all animal nature. Man is an animal; he has animal appetites, and some are gross, especially those unenlightened by divine influence. Man, by education, becomes enlight-

ened; all well-biased minds improve by education. There are natural histories that he may gain much knowledge by careful study: histories on the cultivation of fruits, grains, and flowers, and the like. But who giveth this knowledge? Who acts upon mind as well as matter? Who was it that said, Let there be light, and there was light? And when it beamed forth upon this earth, and shed forth rays divine to illuminate the surrounding scenes in its wide expansive view, its variegated forms, its variety in colors and shapes, its various uses of the earth's productions, who was this uncreated being? Doth any book uninspired tell you? No. But when you look into the Book of books—Holy Writ—then you see and can account for all you behold with your natural eye. Now this great luminary in this book says he the Sun is God; uncreated; he is a self-creator, without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually; the Father is the great Melchisedec, and he is the Sun that spreads his light, and life, and truth divine. Look, and with adoring gratitude consider they are made for his honor, and for the happiness of his creatures. How adapted are the vegetable kingdom for the use of man and beast, and the animals for mankind!

Take the ox. Its use as a laborer in ploughing, in hauling loads of the rich abundance of the harvest; again, when fatted and slaughtered for food; its skin for leather, its tallow for candles, its feet for jelly, its hair for the use of the plasterer, its horns for various purposes in mechanism—all, taken as a whole, is adapted for the use of man; and so with the other animals. For

instance, the sheep, when killed, and nicely served up, is no mean dish; its wool is of great value for clothing, its suet for medical purposes; and I might enlarge and multiply to what I have already alluded, in all the various animals and feathered tribes; but I cannot pass by the most useful and noble animal—the horse. He, too, is a great plough-hauler: he toils through the day, and expects his reward for his labor; he also hath the honor of conveying kings, and queens, and subjects, in grand parade, and seems as if he was proud of his office. And the more unsightly animal, the mule, is of great service, not only for the plough, but Santa Anna thought him very useful when in retreat from the American forces, in time of the Mexican war. All, yes, all things were made—and have their life and breath sustained by the all-sustaining power of God. Should not man, the recipient of his bounties and blessings, be ever thankful to him, and with grateful heart look to him? Yes; he is our kind Heavenly Father. O ye sons and daughters of earth, ye cannot be too thankful, especially in this goodly land, this favored land of America. Here we all have privileges far above many nations on earth; here we are free from tyranny, from the galling yoke of bondage, from those who would, if possible, imprison us in dungeons, and bring us to torment in matters of faith to our God whom we worship. We have but one true and living God, and his Son; the united three in one. We are not compelled by mere men to bow to stocks and stones, to images of wood and brass, nor silver, nor gold, nor marble, nor any such thing. Here we can sit down at our own peaceful firesides, and take up the good old book that is free for all, read and learn, without molestation, and none to pre-

vent nor ask, Why do you read that book? or say You have no right to its perusal. Every man and woman hath a right to read and judge for themselves. These are sacred privileges, vouchsafed to us and our children in this favored land of Gospel light and liberty. Here we can discuss upon any topic relative to our own welfare and the good of others, and adopt our own plans for future good; and if our plans for future usefulness are formed by the word laid down in the Bible, we cannot err; for if that be our determined will, we shall find aid from Him who is the disposer of every good and perfect gift; who knoweth the thoughts and intents and purposes of the human mind. Yes, friends, we shall have his help to perform every good and virtuous act: then let us all act as if in his immediate presence, for, in reality, he is round about at all times and in all places; we cannot hide ourselves from him; we cannot hide our most secret thoughts from him; lo, he knoweth every thought on our tongue before utterance! Then let us try and have our conversation as beings accountable to him in what we deport ourselves; let our words be chaste, becoming the high responsibilities that devolve upon us; let us all try and elevate the standard of morals, and the minds of mankind to noble deeds and acts of true Christian philanthropy. A man may have in his possession the wealth of the Indies, be surrounded by the wealth and pomp of worldly grandeur, and be a very unhappy man; but there is one, yea, two things we cannot have too much of—purity and love to God. If we have that, we shall be endowed with all the other graces that ennoble the man who possesses the true riches which endureth forever. These blessings satisfy the longing soul, which

is immortal; fills the mind with the fulness of God; and his actions will be in unison with his profession; his actions will be God-like; they will reach the skies. His joys will be superior to mere earthly minds: he is born from above; he derives his spiritual existence from the Great Spirit, which is never exhausted; he receives fresh supplies day by day; his spiritual strength is renewed; he can mount up, as on eagles' wings; run, and not be weary; walk, and not faint; for God is his strength and his portion forever. Being healed from the maladies of sin, he is burdened no longer; for sin is a great burden to mankind; but when old sin is purged out, no sin can dwell within, the man being cleansed. The world of mankind is the field, and mankind grow up together as tares and wheat do grow in a wheat-field. The harvest is the gathering in to God's kingdom. The visible kingdom Jesus Christ proclaimed was in him and his apostles; or God's kingdom was set up in them. The apostles founded churches after they had been endowed from on high, and the power of the Holy Ghost testified to them how and in what manner to act, for they were led by the Holy Ghost. Thus they were called the Holy Apostles of Jesus Christ, and they were led by the same spirit that Jesus was led by before he ascended on high; for Jesus promised to send that Spirit which should proceed from the Father, namely, the Holy Ghost—the sanctifier. After a man hath been purified, and sanctified, and dead, and risen again, he becomes a glorified being. Thus he becomes one with Christ and God, and they two are in essence one; for by the death and sufferings of Jesus Christ the Son became united to the Father again, and so does the one that overcomes in like manner. He hath to

overcome the world, the flesh, and the devil; for it was thus Jesus overcame; and as long as there is remaining sin or impurity within a human being, he hath not entirely been purged; and thus this regenerating, or washing of regeneration, by the power of the Holy Ghost and fire, is continually purifying the souls of mankind.

Christ raised the dead, by the power of the Father, before he left the earth; but after he left the earth, and became a disembodied spirit, or left the body that he arose on high with, he came again in Spirit, and dwelt in mankind, and hath been in man ever since. And so hath the devil been in all since—both good and evil—and thus it is that man hath two minds, one to do good and another to do evil; and hath been and will be until the evil is overcome. The Bible speaks of one that was to overcome, and tells, as I have before stated, whence he was to come, and what manner of person he looked like.

Dan. vii. 9; Rev. i. 14.—Thrones were cast down. Look, how many have fallen of the kings of the earth, and their power, or the power under which they reigned. They were not so much enlightened; they were not really Christian powers; they have fallen; they were cast down. And the Ancient of Days did sit. Where does he sit? With his Son: with him that hath overcome; and his garment was white as snow—clothed with a righteous garment, with the righteousness of the Lord Jesus Christ. Read Rev. i. 13.—In the midst of the seven candlesticks—meaning the light of the Gospel that they preached, or the doctrines they advanced and taught. By their preaching mankind received some light, but were not made pure. Men are called candle-

sticks—preachers, and all that expounded the Scriptures; but some of their light hath been darkened. A man that undertakes to enlighten others should first be enlightened. Thus speaking of the one in the midst of the seven candlesticks like unto the Son of man, he of course must not only be a righteous man, but an enlightened man; the Spirit of the living God must dwell in him; God himself must be in him, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. This God is the God of gods, and hath power over all gods, and all that are called gods. He is the Ancient of Days; he is the Great Spirit which ruleth over all, and his kingdom standeth forever, and it shall not be given to any but unto his saints. And in the days of these kings the God of heaven set up a kingdom which is called the Fourth Kingdom, and it shall never be destroyed. Why? Because it will be a pure kingdom; for purity can never be destroyed. God is pure, and cannot be destroyed; and all he purifies cannot be destroyed. God says, Be ye pure, for I am pure. Purify yourselves, ye double-minded. Put away your evil doings, said God. And Jesus said, Learn of me, for I am meek and lowly. He was made perfect by suffering; he was never seen to laugh, but was a man of sorrows, acquainted with grief; stricken, smitten of God; the chastisement of our peace was upon him; he suffered all the will of the Father, and overcame the world; and all power was given unto him in heaven above and on earth,—power over all flesh, to subdue evil, to put down all misrule and authority, and to subject the kingdoms of the earth unto himself: and then after he had subjected all, he was to deliver up the kingdom, for it

would be then one kingdom; he should give it up unto him that subjects all things unto him, that God might be all in all. As yet Christ hath not put down or destroyed all the wicked powers or kingdoms on earth, but is now doing so as fast as the wheels of time rolls its ample rounds. I, having come through Christ, am one with the eternal Spirit, the everlasting Father, the Ancient of Days.

Soon will anti-christian power be subdued. The enlightening influences of the Spirit acting upon the human mind, will raise him to a more exalted state; to a more sublime and elevated mind than at any other period of man's existence. When all his mind or soul is purified from its grovelling affections, and his mind becomes intelligently informed of the true principles of Christianity, his duty to God and man; when he hath supreme love to God and subordinate love to man; when all his acts correspond with the high professions he makes, and his chiefest aim and desire is to glorify his kind Heavenly Father, and to do all the good that he possibly can to his fellow beings—it is then he becomes God-like, for God does that himself. Honor is due to him, and all the sons of God should honor him, and shout for joy that he hath raised them from degradation and sin, and given them minds capable of appreciating the blessings that he so bountifully bestows upon them. We receive all the comforts of life, social and temporal, as well as spiritual; and if our spirit within beareth witness with his spirit, then we are born of God, and are the sons of God. My having overcome, and having been made one with God, does not detract happiness from others; but I should think it would *rather* encourage others to persevere, knowing God is

able to save all by fire and the Holy Ghost; for all will be purified by the baptism of fire and the Holy Ghost.

Revelation xiv.—A lamb stood on Mount Zion. What Lamb does this mean? It means Charles A. Delano, slain as in Ezekiel; the resurrection of dry bones; and, according to Rev. xii. 5.—And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God and his throne.

Rev. xiv. 14.—And I looked, and behold a white cloud. We read of a cloud of witnesses. I am the white cloud. White represents purity; and upon the cloud—on me—sat one like unto the Son of man, that once was in Old Jerusalem. Christ Jesus was made wisdom. I, Delano, am also made wisdom: the wisdom of God as he was: the wisdom of God, having on his head a golden crown, and in his hand a sharp sickle.

The Sun is God, and is pure, and God is wisdom. The head of him that has overcome is a wise head, for the head of every man is the seat of wisdom. Now, as I have overcome, as Christ did, I am made wisdom—the wisdom of God.

Rev. iii. 12.—Him that overcometh, will I make a pillar. This could not mean Jesus, for he had overcome long since; he overcame before he left the earth. No, it means one that should suffer the will of the Father as he suffered. Truth, and none can deny it. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and his name is wisdom. Who so wise as God? He is called the All-wise. Well, I, Delano, am the wisdom of God; and the name of the City of my God, which is New Jerusalem, which cometh down out of heaven from God: and

I will write upon him my new name. Verse 21.—To him that overcometh—what? why the world, the flesh, and the evils of the world—will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne.

I, Delano, am of the fourth kingdom, and of the eagle kingdom. Wheresoever the carcases of mankind are found, there am I in spirit, operating in power; for I am the spirit of the golden candlestick. The candle is the Sun, the light, the golden Sun which lighteth up all things; or, I am the candlestick, and am the light of God and the Lamb; for God is my Father, and I am the lamb on Mount Zion, and I am also Zion's light, and will let my light shine as I am commanded. I mean to publish to the world what God hath done, and what he is able yet to do. First, then, I will say he is able to purge all mankind from their sins, and give them a new heart, and make them his sons and daughters. Secondly, he is doing this very thing at every hour in the day and night, and will never cease to pour out his Spirit upon the inhabitants of the earth, until all mankind become pure; and he comes as a kind father to tabernacle and make his abode in all on earth. He is not pleased with the wicked, and will not manifest himself to them as he does to his children; for he is not a God of the dead, but a God and kind Father to those that love him and keep his commandments. He chasteneth every son he receives, although it may seem grievous, but it is for their everlasting good. Be wise, children, God is not mocked; for if you obey not he will mock you when your fear cometh. Sow to yourselves in righteousness; reap in mercy; break up your *fallow-ground*; for it is time to seek the Lord, till he

comes and rains righteousness upon you. Ye have ploughed in wickedness, ye have reaped in iniquity; ye have eaten the fruit of lies, because ye have trusted in your own ways. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine. New wine is compared to purity, or pure religion; as Jesus said, at the Last Supper, I drink no more of the vine until I drink it new in my Father's kingdom. In contradistinction the wicked—the drunkards—shall howl and lament, for the new wine is cut off from their mouths. Those that speak unwisely the way of the Lord, are cut off; they have done wickedly. Blow ye the trumpet in Zion; preach the gospel; sound the alarm in my holy mountain. The mountain of the Lord shall stand up, his people shall become a mountain of praise. Let all the inhabitants of the land tremble, for the day of the Lord cometh, and is nigh at hand. His Spirit is now poured out upon the inhabitants of the earth to dispel darkness and gloominess, as the morning sun dispelleth the mist upon the mountains. A fire devoureth before them, and behind them a flame burneth; the land is as a garden of Eden before them, and behind them a desolate wilderness; and nothing shall escape them. Thus the Scriptures show that the wicked shall not go unpunished. Rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him? Mankind, by nature, are all polluted; full of sin; all have gone astray, and done evil. So the Spirit finds the world of mankind. Some have come out from the world, to use the Scripture phrase, and have put on Christ, as it is called;

that is, they have believed in his word. Well, does this make them Christians? No; they must be doers of his word; they must follow him. He was our example. Learn of me, said he, for I am of a meek and lowly mind. A man should not join a church to get religion, but he should get religion and then join the church; or at least he must repent of his sins, and believe in the Lord Jesus Christ, before he can be a religious person; and when he does believe, it is his duty to obey all the ordinances that He has laid down. Believe, and be baptized, and thou shalt be saved. In this act, it is doing as well as believing. Then, after having been baptized by immersion—for it is the only way that Christ commanded, for it is believe first, and then obey—then you enter into the fold of Christ, among his sheep that have obeyed before, and have entered before you. There was at Jerusalem a pool, at Soloman's porch, and many that were diseased, when the waters were troubled, stepped down into the pool and were healed, and those that would not step in were not healed. What a type was that of mankind—of the men of our day!

Believe, and be baptized. Don't be afraid to obey. After believing, step down into the pool, for God commanded it. Don't ask the why or the wherefore, but obey. The impotent folk of old, when they stepped in, were made whole—they were justified in the act of obedience. Obedience is better than sacrifice, or the fat of rams for a burnt-offering. Let the priest—the ministers of the word between the porch and the altar—say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is thy God? Then will the Lord be jealous for *his land* and pity his people.

OF THE NEW HEAVEN ON EARTH.

THE heavens were of old. God always hath those attributes within himself to constitute heaven, and God always hath had a people to serve him; so that they enjoyed a happiness that the worldling could not enjoy, and they have lived on earth. What constitutes heaven is a happy state of mind. However, their happiness was not entire, but partially so, because of anxieties and being mixed up with the concerns of the world, or their minds being of a worldly nature: more fixed on the things of time and their blended sensibilities, they only sought the world's happiness, their seemingly present wants, and do not seek the all-important and the only thing that can make them happy here and hereafter. Being born in sin, and taking pattern by those that lived before them, their main object is to get wealth. Yes, most of mankind are in search of happiness. The miser counts his gold, and sets his affections on his thousands, or his millions, as the case may be. Others, on their splendid establishments and equipage. All the worldlings consider what they have, or if they could but become rich in the world's goods, they certainly would be happy. They consider the rich and proud happy. Does this getting rich make them happy? It often makes them miserable, for the miser is a miserable being; he does not enjoy his earnings while he lives, nor do good to others. He dies, and leaves it to others; and probably worried almost to death in studying to whom to leave his fortune, for fear they will not be as mi-

serly as he was himself. A man that will be rich is led into many snares.

There are those that seek the praise of man rather than the praise of God. They would, for gold, and a high sounding name among mankind, encompass sea and land, and face the enemy in battle, and yet they are cowards. There is an enemy to conquer that, if not conquered, will prove of the worst kind. This is sin. He hath a world of sin to conquer, and the worst is within himself. He that ruleth himself taketh a city. Now, inbred sin dwelleth in every unregenerated man. He is compared to a city. Who dwells in this city of the unregenerate? Mr. Evilthought, Mr. Highmind-of-the-world, Mr. Vanity, Mr. Envy, Mr. Hategood, Mr. Lovelust, Mr. Loosetongue, Mr. Malice, Mr. Strife, Mr. Pride, and many others. In some, Mr. Murderer, Mr. Robber. Now he hath to overcome all these, and have them all turned out, before he can be perfectly happy. They must be all slain; they must, so to speak, become a dead letter in him. Well, who is sufficient for these things, or who is sufficient to subdue all these evils that are within, and to keep the city when these have become as dead men within? None but he that overcomes, or does overcome, by the help that is vouchsafed to all that will run the Christian race according to the terms laid down in the Bible, in the Word of God. The promises are on condition: he that comes to the end, or finishes the building that was set up in him, and destroys the old building, and turns out all the old inhabitants, and takes Christ and God into the building, shall be the first to take the prize. Well, this man must have faith to believe he hath enlisted *under* the banners of the Cross; he has the Cross to

bear if he would wear the crown. What king goeth to war with a thousand men against twenty thousand? Well, says the good Christian, I know I have a host to encounter; but there was one Jesus that did conquer, and he hath left on record the path, and I know it is a thorny path. He said so, and he told me to count the cost before I built, if I would be wise; and so I concluded that if I built on the same foundation he built on, I should overcome as he overcame. And I also knew that there were not only enemies within, but a great many outside to encounter: Mr. Prejudice, Mr. Talkative, Mr. Backbiter, Mr. Scornful, Mr. Laughter, Mr. This-is-the-way, and Mr. Anotherway; and there were so many said this way, and that, I concluded I would take God's way, let the world say what they pleased, and I knew God was able to stop all gainsayer's mouths.

I do not say that I never gave way to any temptation. Perhaps they taught me a lesson, as they did Peter, or David the Psalmist, or many others we have an account of in the Bible. However, when the devil tripped me—for the world is the devil—I still fought on, and was more careful how I got in the broad way. However, all sin had to be killed within; the old Adam had to die in me, and had to be made all anew within, before God would come and tabernacle within. I had to be well striped, and come through the devil, or overcome the devil that was within; for he was in me from my first birth—and Christ—I, at least, had to come through Christ to get to God, for there was no other way, or no other name given under heaven whereby we could come to God, only through Christ. Well, now, Christ gave me the devil when I went astray;

for Jesus, in overcoming, had to come through the devil; or, to speak more plainly, he, Jesus, and Delano, had to overcome the world, the flesh, and the devil; and that we both have done; and all that would be happy must be crucified unto the world, and the world unto them, and overcome as we have, and then they will be the sons of God: for God dwells in me, Delano, and he is greater than all that is without. I am the temple of the Holy Ghost, and the Holy Ghost first breathed the breath of life into every living thing on the earth and round the earth. Now, the joy and peace within is not only in meat and drink, but is of the Holy Ghost that dwells within.

ANGER.

PASSION is a fever of the mind which always leaves us weaker than it found us. It is the threshold of madness and insanity. Indeed, they are so much alike that they cannot sometimes be distinguished; and their effects are often equally fatal. The first step to moderation should be taken when we perceive we are falling into a passion. It is much easier wholly to prevent ourselves from falling into a passion than to keep it within just bounds; that which few can moderate almost anybody can prevent. Envy and wrath shorten life; and anxiety bringeth age before its time. We ought to distrust our passions even when they appear the most reasonable. Whoever overcomes his passions, overcomes his strongest *enemy*. If a man does not subdue his anger, it will

subdue him. A passionate temper renders a man unfit for advice, deprives him of reason, robs him of all that is great and noble in his nature, destroys friendship, changes justice into cruelty, and turns all order into confusion. To a man that possesses a good heart there can be nothing more pleasing than to be conscious of giving pleasure to others. The luxury of doing good is a most exquisite as well as a most innocent luxury to him whose feelings and affections are such as make a man capable of enjoying as well as bestowing happiness.

SEARCH THE SCRIPTURES.

BY A YOUNG LADY OF SOUTH CAROLINA.

Yea, search them, for in them thou'lt surely find
  Knowledge most precious, word of life and light;
Wisdom, surpassing all of human kind,
  And virtue, yielding the most pure delight.

Faith, that will stand thee in the hour of death,
  Hope, that will gild thy pathway to the tomb,
And charity, that to thy latest breath
  Will cheer thy heart and all thy soul illume.

Pure precepts, bright examples, there thou'lt find
  Purest and brightest—for the Lord on high
To frail mortality was ever joined,
  To teach us how to live and how to die.

Oh, may we prize such knowledge! may we live
  To ponder o'er the precepts of our Lord,
And fix them in our hearts, and glory give
  To Him who gave us his most precious word.

[I add,]

And unto thee, heaven's best gift to man,
  An angel thou, of light and truth divine;
And in that book thou sawest God's own plan,
  That both our hearts entwine;

Sawest love within us burn, and pure desire,
Enkindled there by a God of love:
Quench not the holy flame; this heavenly fire
Shed down in heavenly light from above.

May our love to Him be ever fresh and pure,
As we in Him new beauties see;
And to our latest breath endure,
And love through vast eternity.—C. A. D.

WHAT MAKES WOMAN LOVELY.

It is not the smiles of a pretty face, nor the tint of the complexion, nor the beauty and symmetry of the person, nor yet the costly robes and decorations that compose thy artificial beauty; no, nor that enchanting glance which thou dartest with such lustre on the man thou deemest worthy of thy affection: it is the inward emotions of the heart, the expansive mind of benevolence and Christianity, thy pleasant deportment, thy chaste conversation, thy sensibility, the purity of thy thoughts, thy affable and open disposition, sympathizing with those in adversity, comforting the afflicted, relieving the distressed, and, above all, that humility of soul, that unfeigned and perfect regard for the precepts of Christian virtues, which so much adorn the female character. These virtues constitute loveliness. Adorned with all these Christian graces, they will shine like the refulgent sun, and display to man that the loveliness of thy person is not to be found in the tinsel ornaments which deck thy body, but in the reflection of the rectitude of a well-spent life, that soars above the transient

vanities of the world; and when thy days are ended here upon earth, thy happy spirit shall be wafted to the regions of eternal bliss. One that is imbued with all the above adornments must be here on earth happy, for it is these endowments that constitute happiness. Who would not love the author of all these blessings? He who can calm all the surges of the troubled mind, and say, Peace, be still, and all is quiet; fear not ye heaven-blessed souls—fear not the world's alarms; ye have nothing to dread. He that so loved the world that he gave his Son to die, is near; your Father and His Father; trust in the living God: he is able; his arm is not shortened that he cannot save; he knoweth all your wants, your desires; his Spirit is in you, and gives you those heavenly aspirations of love and gratitude that fill thy bosom and give you that never-failing hope which is as an anchor to the soul, sure and steadfast, entering into the vale wheresoever Christ our forerunner is—and he is in the bosom of the Father. Yes, friends, when our pilgrimage is over, and when the cold corpse lays beneath the clods of the earth, we shall be no more in that, for it will be food for worms; but we shall be with God our Father. And some will say, Where will He be? He will tabernacle with mankind—in spirit, in mind, in feeling, in happiness, in enjoyment, in intellect; for God's nature is human as well as divine; he makes his abode with the good, the righteous; and the righteous that leave the body at the death of the body do not remain in that body; but it is a good spirit and goes to God, and God makes his tabernacle with man, and dwells within him. So he or she enjoys the happiness that pure religion gives. We all have to go through a state of purification here on earth,

and when once pure, then we are happy; then we have the spiritual image of God enstamped within; we are Godlike, and all our actions will be governed by pure motives; our aims will be to do just what our Father commands us to do; we shall live unspotted from the contaminating influences of the sinful world; God will keep the mind in perfect peace; we shall not be agitated with fears and doubts about our relative positions to Him who hath redeemed us and washed our sins away and buried them in the depths of the ocean of his remembrance—having removed our sins from us, and cast them behind his back. Who shall charge anything to God's elect? whom God justifieth—who shall condemn him or her? It is God that upholdeth his children. And who are his children but those that love him, and whose aim and desire is to glorify him in body and in spirit, which is his? Think ye that he does not know them? I tell you they are as the apple of his eye; they are the jewels in his sight; and can any one that hath God formed within be unhappy? He cannot. For he sorroweth no more; he hath no fear of death; he is not pained with sin; he is thoroughly purged from all sin, and God makes his abode with this new-created soul. Thus he has a building not made with hands, eternal in the heavens.

> The glorious orb of day with dazzling light
> Scatters away the darkness of the night:
> Thus freed from torment and from sin,
> His body is all light within.—C. A. D.

God is light. In him there is no darkness; there is no shadow of turning from his holy purposes; he hath created all things, and now is creating all things new

for his glory, and the everlasting happiness of mankind. It was his intent from the first creation of mankind. Man is a rational being; he is endowed with knowledge to know good from evil; and he knows also that to commit evil is wrong, and as long as he continues in a course of rebellion against God's own government, against his own light and knowledge, he is doubly guilty: for God gives him light and knowledge to know what right is and what wrong is, and if he pursues the wrong he must abide by the consequences. The Scriptures are a sure guide, a lamp to our feet; and if man will walk according to the rule laid down in the Word, and take those truths as truths emanating from God, and obey them, they will finally lead to true happiness. I am a witness, yea, a living witness, to the truths which I write—a witness for God, my Father, that he is true to all his promises; and if mankind will not obey him, and will have their own perverse ways, they must suffer: for when sin is conceived it bringeth forth death. God says he hath no pleasure in the death of a sinner, but rather that he would turn and live. Turn ye, turn ye, O house of Israel, for why will ye die? I am the Lord, your Maker; your hearts have been stout against me; ye have said in your hearts, It is a vain thing to serve the Lord; ye have served me with your evil doings, and have not looked unto me; ye have turned every one to his own way, and have not followed on to know me; ye have robbed me of the honor that is due to me; ye have had your affections placed upon vain and foolish things, on the vanities of the world; set at naught my counsels and would none of my reproof. Ye have hardened your hearts against me without a cause. I have sent my messengers, early and late, unto you, and ye have refused to

hear them; and I sent my Son, my beloved Son, into the world to teach you, and ye have refused to hear him, or those he sent. Ye are a cursed children. Ye provoke me to anger with your whoredoms. Ye go a whoring after other gods. I will bring a scourge upon every one of you that do wickedly, and do not turn from your iniquity.

ON MIND, THOUGHT.

THOUGHT, deep thought, immensity of soul, mind unfathomable, thought sublime, is grand, ennobling, capable of gratifications of the highest order. A well-cultivated mind can be brought to soar far above, and to understand the will of Him that first said, Let there be light, and there was light; a mind that is filled with God, fills immensity; he hath superior joys, a constant flow of contentment; nothing to mar or disturb the renewed soul of him who is born of God. He hath risen from the degradations of the corrupt nature of the natural to the supernatural being. He is not the same person, although he may be and is in the same form that he was when filled with that most loathsome disease called the leprosy of sin; I say he may look, to human view, like the same person. However he may look in others' view, he is not the man that he once was: nature is changed; his mind, that is, the old man, hath been crucified; the flesh and blood hath been refined as with a refiner's fire. Instead of being a lion or tiger, he hath become like the lamb; his sins are slain, and new

breath is given him, and he now stands on his feet—erect, perfect, pure, righteous, holy; he stands on the immutable Rock of Ages—the Word. And the word is God, and the word is made flesh and dwells with man. The man, when first brought to a proper sense, or to right conceptions of his true character in relation to God, or his accountability to him, feels his nothingness in his sight, and laments his awful situation; he wishes he could hide himself from His presence. Ah, whither can I go from thy presence, whither can I flee? If I take the wings of the morning, and fly to the uttermost parts of the earth, thy right hand shall find me; and if I make my bed in hell, behold thou art there. Thy hand layeth heavy upon me. Oh, deliver my soul from the thraldom of sin, and cleanse me from my iniquities, for I abhor myself as in dust and ashes! Thus he begins to struggle; he has to fight along the journey of life, burdened with sin, up the hill of difficulty. He is a pilgrim indeed; he hath his map and chart—his Bible. Alas for me, how shall I understand? Blinded by sin, alienated from God by my own wicked works, he frowns upon me! Sorely tempted, buffeted about by Satan, who shall deliver me from this body of evil! Almost worn out, sick, even unto death, of the world, and all allurements that would draw him from God and his Saviour, still he trudges along burdened in spirit, afflicted in body as well as in mind. At last he gives up as lost—forever lost. He dies unto sin; he suffers. Having transgressed the law, he dies under the law; he hath paid the debt due for transgressing that law, which was death; having suffered, according to the deeds done in the body, all the wrath from God, in hell. Death and hell gave up its dead; for I died in hell and torment,

and overcame death, and have risen from the dead, and have risen as Christ Jesus rose. Having glorified God by my death, he hath glorified me; he hath made me a quickening spirit.

Ah, says the sinner, I never have had real happiness in my life. So I expected. Why do you expect so? Did you know I was unhappy? I could suppose, from your walk and conversation, you could not be happy. Does not your conscience smite you? Yes. Well, then, if you would be happy, turn from your sinful ways; cease from sin; learn to do good. Why will you engage in sinful pursuits, that have a tendency to make you unhappy? Mankind are endowed with sense: they know the right, and pursue the wrong. All have gone astray at some time or other. Is it not as easy to do right as it is to do wrong? If you break off from doing wrong, and get in the right path of duty you owe to God, to your own self, and to mankind, then you will have help from Him that is able and willing to help you. If man would only do that which he is well convinced in his mind is right, he would do much more that is well pleasing in the sight of God than many do at the present day. Procrastination is the thief of time. They promise themselves—and God hears them, for he knows the mind—they promise themselves that in some future day they will seek religion. Well, now is the day, now is the hour. Why will man persist in doing that which leaves a sting? Is there not a monitor within that upbraids them when they commit a sin? All men by nature are sinful. Some are addicted to one kind of sin, and others to another kind. All sin is sinful, and all will be called to an account for the sins that they do while in the body, whether they be good

or evil. The understanding man is naturally blinded by sin; and to understand things in their proper light is to understand the Scriptures. They are as a looking-glass; we can there see whether we reflect the renewed or unrenewed man. He can read in that sacred volume what he is by nature, and what he can become by the grace of God.

Oh that Book of books! At what expense has that book, the Bible, been written, and sent into various parts of the world; and also what sufferings there have been to the followers that have proclaimed the sacred truths and have obeyed them! No man can count the cost in all the expenditures.

Look at all those Jewish rites and ceremonies, those bloody sacrifices, setting forth the Messiah which was to come and be slain. And was His message in vain? Ah, no. Thousands, yea, millions, have believed on Him as a messenger from God the Father—to be the way, the truth, the light, and life. After finishing his Father's will, he ascended to God on high, and became a disembodied spirit, that he might fill all space with his Father. His spirit hath been in mankind since his descending on the day of Pentecost.

Cannot you love him? Fall out with your own sinful selves; wage a continual warfare with sin that dwells within you,—an uncompromising war; storm the citadel of sin that dwells within you. You have all encouragement from the word of God, and he will give you help and strength to buckle on the whole armor of God. Fight valiantly for the prize, and never lay your armor down until you have overcome sin, the world, the flesh, and the devil, and then you will become the sons of God. And when you have died unto sin, and when

risen a new creature, he will say, Well done, good and faithful servant, enter into the joy of the Lord. Then you shall have God within, and it will give you such joy as you never experienced; joy unspeakable and full of glory. And he will say, Sit thou at my right hand until I make thine enemies thy footstool; for all the enemies of God shall be trodden under foot.

AND GOD KEPT A BOOK OF REMEMBRANCE.

CAN any company meet together, and converse on any topic, without God's knowledge? Hardly; for he knoweth all our hearts: he knoweth the wicked, and he knoweth his people. He knoweth for what purposes all meet, whether for his worship, or on secular business. Well, if he knoweth, how careful should we be in ordering our conversation. He says, To him that ordereth his conversation aright I will show unto him the loving-kindness of the Lord; that is, he will manifest himself unto such as he doth not unto the world, whose conversation is anything but right. Not that we should be at all times conversing upon religious matters, for there are other matters to be attended to of a temporal nature that require our attention. At the same time our conversation should be chaste, as those that have to give an account. It is no mark of a gentleman, when in the common pursuits of life—when engaged in conversation—to let out oaths and blasphemies. I would sooner believe one that did not swear at all, than

one that would at all times confirm his word with blasphemy. The Sabbath day should be kept holy; it should be spent in a way that God hath commanded or hath appointed. He hath given man six days wherein we should labor, and on the seventh he hath appointed that we should rest from our labor, and keep it holy unto the Lord. We are sometimes pained to see, after a sermon, some of the congregation, after the benediction—I say, some—who perhaps cannot tell you the text, or much about what has been said by the preacher. I say, instead of having listened to the truths that have been so ably discussed and so vehemently urged on us to consider, they get together—some, probably, from the country, that have large plantations—and talk of the prospect of the apple crop, of the brandy and the peach crop—for their peach brandy—and how much they will make, and the probable price, and how much they sold last year, and the prospects this year, and the like conversation; and also about the elections for governor, or president, and such-like conversation. Sometimes men go to church to sleep, and do not hear much of the sermon at all. Some go to see and be seen. Their minds are not properly engaged in prayer to Him who knoweth all their thoughts. Oh that men would be wise, and seek Him that seeth in secret, as those that have to give an account for all their words, thoughts, and actions. God knows every motive by which man acts, whether it is to honor him by seeking him and doing his will, or not. I verily believe if our minds were as intensely fixed upon things eternal as they are on temporal things, we would not be so lean in soul. Our drooping spirits would be revived and animated, lifted up to more sublime aspirations, and we should

enjoy much happiness that we now lose by not engaging fully in our Christian duties. I know this to be a solemn truth.

How sweet the Gospel's solemn sound,
To awake the dead that's all around!
Sepulchered dead in ruin lie;
Turn, oh, turn—why will you die?

THE COMING OF CHRIST.

THE Scriptures plainly teach that all will not be asleep at the coming of Christ. Read Paul xv. 51.—Behold, I show you a mystery. We shall not all sleep; we shall be changed. Christ hath been in the world of mankind since he descended—some having more or less of the Spirit of Christ. Well, when one has been baptized from the dead, he has a resurrection from that death, and becomes one with the Father. Who condemned? It was Christ, that had risen, that condemned all the world; for he overcame the world of mankind, and condemned all flesh. Well, did he not have power over all? Yes; to purify, to subdue, to put down, to clean, to baptize unto death. He had also power to raise up the dead, or those that die unto sin: for when he baptizes one unto his death, God raises him up again. Now this spirit that hath the ruling power in the natural man must be subdued, and that is sin; for by nature all are sinful: all that are born of woman are born into a sinful world, and all partake of the sins of *the world.* Hence the necessity of the second birth.

At first a child is begotten of corrupt seed, according to the will of the flesh and the will of man. The second time the man is not begotten of blood, nor the will of man, but by the will of God, who creates or makes all things new. He that overcomes is made new; he is crucified; crucified unto sin and raised unto life. Before he died he was in a sinful state—in a dying state until dead. Thus the two witnesses lie dead in the street of the great city. Now, the two witnesses; one is Charles Anson Delano—he is a witness, and Christ is the other; for both have been slain. The street of the great city is spiritually called Sodom. The world is sinful, and in America sinners are as in Egyptian darkness; as in the days of Jesus, when in Old Jerusalem. And really Jesus told them it would be more tolerable in the day of judgment for the land of Sodom and Gomorrah than for this city. Because they had in this city the Bible, and the prophets, and teachers; and, last of all, he himself to teach and warn them. And still they would not believe him.

I was dead three and a half days; suffered in hell, and came to life again in eighteen hundred and fifty-three. I had prophesied long before I suffered—for some years before my death. In all Europe, in 1848, '49, '50, and ever since, and in America there hath been a political and ecclesiastical earthquake. Antichrist hath been on the wane, for when I overcame I condemned the world. I bring judgment on earth, and all the kingdoms of the world shall be subdued unto the Lord and his Christ. Well, I say this: for if I have overcome at all I have overcome all things, and I know I have overcome, and all power is mine, according to the book of Revelation, from the beginning to the ending; for I tell any that

read, it was and is impossible to suffer for forty years, and die in hell at last three and a half days, and not feel and not know what his sufferings were. You might as well tell me you would not feel any pain in amputating your limbs from your body, as to tell me you could be crucified unto the world and the world unto you, and be baptized into the death of Christ, or be baptized with fire and the Holy Ghost—for our God is consuming fire. All have to be purified with fire. I am born of the Sun, according to the twelfth chapter of Revelation.

The woman is a bride. Well, the church of God is a woman—a bride. All the church militant, of every name, professes to be the church. The Catholic, or Papist church, pretends to be infallible; the next, the Episcopal, say they are the only key, and have the only right to ordain and confirm; the Presbyterian, they go for election and foreordination; and the Methodists, they pattern somewhat after the Episcopal; and the poor, despised Baptists, they only take the Scripture as a whole, and more particularly Christ's own words, for their guide. Such as believe first and are baptized—not sprinkled or poured, because this being baptized really means buried—it really means what Christ said to Nicodemus, You must be born of the water and of the Spirit. Now no person can be born of water unless he or she be surrounded by water, and then, as it were, taken out of the womb of the water. It also portrays a burial on or beneath the liquid grave; you profess to arise to lead a new life. Suffice it to say, by that act of obedience that your past sins have sufficed. Let them be buried in forgetfulness; for the Scripture says, Be baptized for the remission of your sins.

Having the knowledge of the commandment, and obeying, are two different things. Were there not men of different denominations, so-called Christians, that could decide what was the scriptural meaning of baptism; for you cannot find in the Scriptures, Be sprinkled for the remission of your sins, nor, Believe and be sprinkled for the remission of your sins. Certainly all or nearly all of our learned lexicographers have decided that it meant, to be baptized, to dip—to die. The first means thus: To dip is to put under the water; to die, means to be baptized into the death of Christ, or to be baptized with fire and the Holy Ghost, and be made pure. By being baptized with fire and the Holy Ghost all our blood is purified; we are purified from the crown of the head to the soles of the feet, and have been baptized for the dead: all our blood then is become pure. Then it cometh to pass the saying of the beloved Apostle John, or the disciples of Christ Jesus, 1 John v. 7, 8.—There are three that bear witness—or I would say record—in heaven, the Father, the Word, and the Holy Ghost, and these three are one: and there are three that bear witness on earth, in an earthen vessel—the Spirit, and the water, and the blood, and these three agree in one. Well, I am sure the three agree in me, Delano. I came by water and by blood. The Holy Ghost testifies this within me: these are truths, and I write for you, for all who read this book, that all may be baptized into the same Spirit, that all may be made pure, and then you will enjoy perfect peace, as I do myself. I have not heard of any but myself that have been baptized from the dead, and have risen again—was dead, and now live in heaven on earth. This is the fourth kingdom, set up upon earth,

that Daniel spoke of, that should have no end—a pure kingdom, an everlasting kingdom. God's kingdom is pure and will never end. Charles Anson Delano hath attained to the fourth kingdom, and will reign King of kings and Lord of lords, and will give a share in the kingdom unto the saints of the Most High.

Daniel xii. 3.—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.

Verse 4.—But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Verse 5.—Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river—knowledge universal, by having the Gospel, for the Gospel now is preached among all nations.

Isa. xxix. 18.—And in that day shall the deaf hear the word of the book,—the Bible,—and the eyes of the blind shall see out of obscurity and out of darkness; those that have been blinded by sin, will have the eyes of their understanding opened—those that have been deaf to the calls of the Gospel shall hear—the meek shall also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

Verse 20.—For the terrible one is brought to naught, and the summer is consumed, and all that watch for iniquity are cut off;

Verse 21.—That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.

Verse 22.—Therefore, saith the Lord, who redeemed *Abraham*, concerning the house of Jacob, Jacob shall *not now be a*shamed, neither shall his face wax pale.

Verse 23.—But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the holy of Jacob, and shall fear the God of Israel.

Verse 24.—They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Thus Isaiah's prophecy agrees with Daniel's.

Again, let us look to Dan. xii. 5.—Two stood on the bank, the one on one side and one on the other side. The meaning of this verse is this: He that hath and the same that writeth is one on the banks of the Appomattox river. I have crossed the river of the Jordan of death; I am on the banks of deliverance; from all sin set free; no sin can reign in me, for God is in his temple; I am with the Father—God. Well, the other, on the other side of the river, is Jesus Christ, subduing all that have not overcome, and have not died unto sin, and are not made free. You will find that the verse in this chapter of Daniel will agree with Rev. xxii. 2.—In the midst of the street of it, and on either side of the river, was there a tree of life, which bear twelve manner of fruits, and yielding her fruit every month; and the leaves of the tree were for the healing of the nations. The tree—this is in the present tense, singular number: Jesus that overcame and Delano that overcame, they two are as one tree; or the two, as represented by Daniel, on either bank of the river, are as one man.

Rev. xxii. 3.—And there shall be no more curse on those two trees, because they two have suffered all the will of the Father, and the throne of God and the Lamb shall be in it. You will ask, What does it mean? It

means that God and the Lamb dwells in Delano, for he is over the Jordan of death. And his servants shall serve him, and they shall see his face, and his name shall be in their foreheads.

Matthew v. 8.—Blessed are the pure in heart, for they shall see God.

Psalm xvii. 15.—As for me I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. When freed from sin, then we are in the image of God. I am in the image, or in the likeness of God: he hath created me anew, and he dwells within me; and so does Christ also dwell within me. I have the name of Jesus Christ—God; and the name of the City of Jesus Christ—God's City, New Jerusalem—which cometh down out of heaven from my God.

The foundations a man may build upon to attain to a heavenly inheritance he is to build while he is a living being on the earth, if he attain to the resurrection of the dead, so that the second death may have no more power over him; because he cannot work after being dead and buried beneath the clods of the earth.

Rev. xxi. teaches twelve foundations and the Lamb; those foundations are the doctrines of the twelve apostles and Christ Jesus. Now, if a man builds on those foundations, they are good foundations. Well, Jesus and his apostles built, for they were all men born of woman. Yes; but one—Jesus—was enlightened first, and taught his twelve disciples. True; well, he was the chief Corner-stone, cut out without hands. Well, these doctrines that Christ and his apostles taught hath been handed down from generation to generation to the present date, 1857,—many have built upon their word. This is like building a house. There are many master-

builders in the earth or on the earth, and many different orders of building. But they laid down their foundation upon Christ—I mean the twelve apostles—upon his word. Well, who did Jesus build upon? He built upon the word; the word was in him; he—Jesus—spake the word of God, his Father, which dwelt in him. He said he had power to lay down his life, and to take it up again. This commandment, said Jesus, I received of my Father. Now, the word being the Father,—God in him,—he also left on record, he that would build must count the cost, if he would be wise—or a wise master-builder. The way is laid down in the New Testament; and, as I have remarked, there have been many builders. Some have been tolerably industrious, and have got their buildings partly up, and a storm came and blew their buildings down; they grew tired, and their neighbors looked at them, pointed at them. Some did not build upon the word, but on a kind of order of mere ceremonies, and on idols and images, and they fell to the ground; and some did not work with both hands—they worked with one hand in the world and the other to build up the house. But it was so unsightly it scarcely could be seen by any one. It could not be seen because there was no light in it. Others built up, as it were, and have got their buildings up to the second story, and they give a considerable light. Yea, there are thousands upon thousands, I trust, who have built up thus far, and are doing all they can to increase their own light, and to enlighten others, that they may undertake to build. Now we have the plan of the building—or of the house we would build—laid down in the Bible, or in all the books of the Old and New Testament: but most build on the New Testament.

Now, as I have observed, all that have undertaken to build a new building, when they first began, thought it a mighty easy matter, and started with the strength, as it were, of a giant, and started very fair. At last, and while building, they have come across some other builders other than the master; they have dropped their tools, and built on their say-so, and have become tools themselves. Christ said, I am the way: follow me. Well, by not following him they got somewhat one-sided, and, perhaps, wrong-sided, and have looked to some other to forgive them their sins than to him whose province alone it was to forgive. And again, when they began this building they did not take into consideration that the building that they were in was to be pulled down, and all the old rubbish of inbred sin was to be purged out, and their inner house was to become a spiritual house for the King to live in. He will not live in peace in a disorderly house: in his house there must be order. The twelve foundations are the graces that shine in His house like so many precious jewels, and when complete it is a pure house; and again, it is more than two-story high. The first step, after we have embraced the Gospel and entered among the sheep, is our walk—our feet then are shod with Gospel grace. The next is wisdom to direct. Well, well, that is a most important part of the building; it seems to me that must be in the upper story. Well, the next is in the heart: that is in the centre story, and it is a lovely chamber, for God dwells there. So it is a three-story building—it is the third heaven—where God resides—the God of wisdom, the God of love, the God of power. God the Father, God the Son, and God the Holy Ghost, all dwell in the man that is made like unto the Son of

man, which was the son of the man David, according to the flesh, but in spirit the Son of God. Recollect, made like unto Him; so that all these graces that shone in the first lamb that was slain, are in the second Lamb that hath been slain, and they are one, and the Father with them. Thus the building is complete; it is all light; God and the Lamb is the light thereof. Why will not mankind believe me when I tell them I am the one that hath overcome? Do I say anything more than Scripture warrants? If I do, let them not believe me when I tell them I enjoy heaven, and have attained to this heavenly state. They do not believe, I suppose, because they do not enjoy what I say I enjoy, by declaring to you these truths. Do I frustrate the words of the Bible? Do I make God lie? Yea, rather do I substantiate his word, and proclaim to the whole world that he is true. Do I say that I attained to this holy, happy state, without suffering? By no means. I suffered His will; the will of the Father—God—even as Jesus Christ suffered and overcame the powers of darkness—and am an heir of God, and joint-heir with Jesus Christ to an inheritance incorruptible, undefiled, that fadeth not away. Now this inheritance is reserved for all that overcome; and they cannot be consummately happy until the whole man is purified from all sin, or until all their sins are consumed by the power of fire and the Holy Ghost—for God is consuming fire. Jesus Christ came into the world to point the way to God and happiness. What evidence have I of this? I never saw the man Jesus, for he was on earth upward of eighteen hundred years ago. In by-gone years I believed in the Scriptures that testify of him, and believed all that was said of him, and believed all would

be as he said it would be. I believed it never would have been put in the Bible—to him that overcometh—unless a man could overcome the world as he overcame. If I had disbelieved I never would have tried to overcome; I would have believed the Scriptures to be false. But I did believe: I believed in the Old and the New Testament; for in the Old Testament you will find abundant records of men that were tried, and also those that acted in disobedience to the commands of God—and see their end! And you will see some that obeyed, and were rewarded. You also see, under the Jewish Dispensation, the types—those sacrifices that were slain—pointed to Jesus that was to be slain. Those that they offered were to be without blemish—pointing to the purity of Jesus, the sacrifice that was to be slain. And in due time he came, born of a woman, from the seed of David; suffered trials and temptations; suffered in the flesh and in spirit, and at last spilled his blood on the Cross, and gave up the ghost, having overcome the world. The Prince of this world said, he cometh to me and I find nothing in him, for he is pure. Who did he mean—cometh to him and findeth nothing in him? The Prince and power of the air, he said, now is he cast out. He was baptized with the fire and the Holy Ghost, and he that followed him hath been baptized with fire and the Holy Ghost, and made like unto him. He cometh unto me now every day, and findeth no sin in me, having overcame; and all that overcome must overcome the world, the flesh, and the devil, for the devil is the prince and power that reigns in the children of disobedience; and all their devilishness must be subdued, and by the means that I have so *often* stated in this book, for it is the only way Jesus

overcame, and that I, Delano, overcame—by suffering: and all who would live godly shall suffer persecution until they overcome, and when they overcome they will know it, for they will be freed from sin and bondage to the devil. They will become the sons of God, and then will enjoy a peace of mind that the devil cannot destroy.

If a man be in Christ he is a new creature, and if he hath suffered as Jesus Christ did he is a new creature, created by God through the Lord Jesus Christ. Well, if he comes through the Lord Jesus Christ, Jesus Christ sets him free. No; the same spirit that was in him sets him free; for it was God in Christ Jesus that set him free, after suffering his will. So when all suffer God's will, then all will be free. This is the truth, and you cannot deny it; for all that sin, sin against God, and God must set us free, or we shall not be free at all. Well, in coming through Christ, all have to suffer. Christ is the Sun, the bread of life, and he is God; and I put on Christ, myself, Delano, for I was born of the Sun, which is God and Christ in Spirit: for after he—Christ—fulfilled his mission on earth, he returned to his Father; for he left the throne of his Father, and came in Spirit to suffer and to do His will, and to enlighten mankind. He first enlightened his apostles, that they might testify to the truths he spake; and they taught and wrote the New Testament, and the Epistles, and the Acts, and they are for our instruction. I have fulfilled the New Testament, as well as the Old, and am entitled to all the new names that are given in the Book of Revelation.

RELIGION.

RELIGION is not a mere dream, that is forgotten in a day. It is not, as some would say, a fanatical vision, or of an unsound judgment; it is not a know-nothing-ism; it is not something that fastens itself on the outside garment, that can easily be erased or brushed off; it is not confined to the classic scholar alone. His manner and style may be very correct; he may be a very pleasing writer, and tickle and please his audience with flowery oratory; he may have wit, taste, tact, and talent; and by the world—and not only by those who are non-professors of Christianity, but by those that are Christians—be called a very able speaker, a very clever fellow; still the rich germ may be wanting—religion. Another may not be his equal in oratory, not having the advantages of a classical education; but if he hath within him that burning love to God and to his fellow-man, his mind will be lit up with divine energy; his breathing will burst forth from an honest heart to do good, and to endeavor to fasten upon the minds of his audience that they are accountable beings to Him who hath created them, and hath preserved their lives, and bestowed on them every blessing they receive, either of a temporal or spiritual nature. All cometh from God our Father. We are all accountable for talents abused. There are, I fear, too many that abuse those talents that God hath pleased to endow them with. It hath been so from the beginning of time, with the sons *of* earth. I believe there are none but are susceptible

of finer feelings, at times; and many do resolve, at some future time, to alter their course of life. They think seriously for a time; but too frequently those feelings that spring up are evanescent; they are like the passing dream—soon vanish away. They do not constantly cultivate and try to retain them. No, they try to drive them away from them. They have been too much taken up with the crude and mistaken notion that there is no reality in the Christian religion. Says he, When I began to consider these things it made me unhappy. I do not wonder, when a man looks carefully and scrutinizes his past life, that it makes him unhappy. This is as it should be; this should teach him a lesson for the future; and, if he be wise, he should take another course. He should step out from his old track, which brought him to the unhappy state that he feels himself to be in. He should use all his energy, with a full determination, relying on God his Creator, to give him a still more and more determined will, and strength of mind and purpose to carry out those intentions. If every one that is awakened to see himself as he naturally is, would only act out the dictates of his own conscience, he would soon be enabled to feel himself the better. Man acts against his own enlightened mind; he acts against his own conscience; he many times does wrong when his conscience smites him. Why so? Because he loves sin rather than holiness. Some will say, Really, I think a great deal about religion, and I would be glad to become truly religious, but I see so many professors that I think are no better than myself; and I do not think that they act as consistently as they should. It is certainly to be lamented that it is so; but it is as Jesus said—there will be the tares and the

wheat growing together. This should not deter you. But you seem to be a judge of Christian deportment; you should come out from the world and show them an example of Christianity; you may be the means of winning them back by your good example. Well, say you, I'll think of it. But he rather puts it off to a more convenient season, and probably so he remains till death overtakes him. Do you not think, then, his conscience will lash him? Do you not think how he procrastinates his time? He once had serious thoughts in relation to a future state, but they wore away, and here he is now a wreck of misery. He sends, probably, for some Christian friend or minister, if he comes to his senses; but some are so hardened that they are let alone to their own unwarrantable hope, and die in their sins. Oh, friends, is not this enough to awaken up all our drowsy powers in their behalf? Is not this enough to make us cry aloud and spare not, and use all our faculties, and every endeavor to call away men from sin and wickedness, and turn them from the error of their ways, to seek their eternal welfare? Could I but pursuade one soul, or be the means of the salvation of one mortal being from misery, I should be amply paid for all my toil and labor. Oh, the soul, the immortal part of man, destined to live forever! But the man that is void of religion loses much happiness here; yea, he loses the only thing that secures a permanent peace—a peace that surpasseth the understanding of him that possesseth not this sacred treasure, the religion of the heart. The soul is the mind, or the state of the mind. The old mind, which was in rebellion to God's will, having been subdued by the power of the Holy Spirit acting on the mind and turning him from sin, and loathing and

hating the very least appearance of it, either in thought or act, he labors hard in all the appointed means to get rid of it; he is instant in prayer, in season and out of season. Some think the only seasonable time for prayer is on the Sabbath days; they cannot spend time only on that day; and I fear some forget to pray even then. Is it not as easy for one to fix his mind on something good as on something bad? If so, then fix your thoughts on God; for he is good; and if you do fix those thoughts on Him, He cannot forget you. Secret prayer is the life of the soul; it will keep the soul alive, for God must unite himself to such a being. Suppose there was a very tall mountain in the far west, a hundred miles from some centre, and another the same distance to the east, and by some means there was a breakage on the inner part of these two mountains, and they were filled with a large lake of water. At first the water from each begins to approach the centre gradually, and at last it reaches the centre, and the two streams meet in the valley; and as the gaps in each elevation on the mountains deepen and widen, it at length cannot be stopped by mortal man—they come rushing together and are united.

God looks at this valley—or one in this valley, let him be who he may—although he dwells far above, on a throne of love, for God is love; and if one turn from his sin and seek him, he then begins to feel the kindlings of love, and at last it sets his soul on fire, and burns his dross up, and purifies all within, and like the two waters that met in the valley, God and Christ takes full possession of him, and dwells within—for God and Christ are one. If ye love me, keep my commandments, and we will come and make our abode with you.

I will be in you and you in me, and God in us. I do not say but you will have trials; if you would attain to perfection you will have to fight many a hard battle, sore and grievous fightings within; and sometimes doubts and fears will arise about how you will cross the river of the Jordon of death unto sin, and how you will get up to the top of the delectable heights, where you can feed on the green pastures of God's love, and forever bask in the sunshine of his favor, and be at peace; where there can be no enemy that can harm you within; where peace and love fills the soul; where there is no forebodings; where there is nothing to mar the continued peace and happiness. To this mount I have arrived—to Mount Zion—this New Jerusalem, which came down from God. Nothing can enter in or within me that is unclean, or that maketh a lie; for God himself dwells within. He is in his tabernacle—in his new house; for the old man hath become a new house, and he that knoweth the hearts of all hath cast out the old man with his deeds, and I am made a new man, new-created, and have God's spiritual image within. Although in the same form that the old man was in, I am not the man; I am another being altogether—like an old grain of corn planted, and dead, and I am a new stock—a spiritual stock, a spiritual tree. United to God the Father and Son, the Holy Ghost dwells within me, and perfect love casts out all fear; for fear hath torment. Let the world frown or not, it will not lessen my happiness. All sorrow and mourning, on account of sin, is forever done away with me; sin cannot pain me, for I will not partake of it; and, having once died, and sin being dead, God lives within; and greater is he *that is* within than all the worldly spirits without. Oh,

the wonders of redeeming grace! When the mind is brought to see the enormity of sin, and its direful consequences, and the mind becomes grieved and tormented, he cannot, of himself, get rid of excessive grief, until a supreme being says to the troubled soul, Be still. It is to be lamented that too many persons, when afflictions come, betake themselves to the intoxicating bowl, thus making the matter worse, instead of looking to Him who is able to bear them up under every affliction and trial.

It is only by faith and obedience that a man can overcome his natural state, for all by nature are sinful, and all must be regenerated and made pure before they can be made happy. A man cannot be happy when he knows he is in a state of rebellion against the holy law of God. His mind and stubborn will must be subdued, be brought under subjection to the divine government of God; and this is done by God's operations of the solar system on the anatomy of the bodies of mankind, for God is the Sun, and he will give grace and glory. He is a flaming sword, and he says, I am all light. He not only lighteth up the moon, but also the myriads of stars, and all the planets. He causeth every blade of grass to spring forth, and clotheth the harvest with an abundance of grain for man and beast. He bringeth forth all the fruits of the earth of their kinds in rich abundance and taste.

DEATH AND THE RESURRECTION.

By man came death, and by man comes the resurrection. How sadly do some of our divines mistake this all-important truth of the resurrection—as if it refers to those bodies that have slept in the dust, and, in fact, are all gone to the dust! As I have before stated, some have been buried on hills that have been dug down; the dust and bones that have decayed have commingled with the dust and sand of the earth where they have been buried for ages. Well, then, we will say, by way of illustration—and in fact it hath often been done—that many of those hills, and corpses that are all dust, have been removed, and commingled with other dust—to some spot where the dirt and dust of the hundreds that have laid in their graves, and the dust of the wooden coffins mingled with the dust of men, women, and children, of various sizes and ages; and while transporting the dust in some vehicle, the wind blows part over some other part of the earth. At length—and oftentimes too—this sand and dust is manufactured into brick, with the dust of human beings, and dwelling-houses are built out of the said dust; and some part of the dust made up into mortar with lime—and dwelling-houses are thus plastered with the dust of human beings. Now, the dust or dead corpses that have turned to dust never will be singled out again, and be compacted together again. If such was to be the case, the bricks and the plastering of many buildings would have to be torn down, and each particle of dust

and bone of each individual would have to be identified and be put together again; and that spirit that left the self-same body would have to be united, or re-united in the body thus made up of the same dust of its individual. Now the Scripture teaches that the body goes to dust and the spirit to God. Now we would ask if all this time—for thousands of years while this dust hath been in the ground and some used up in building houses—I say, Where hath the spirit been of each of those that have died? The Scripture says, with God. Well, then, they are to leave God where they have been—and God is pure and holy, and, if holy, essentially happy—well, they leave him, according to some of the opinions of those that do not understand the Scriptures; but I will show you a truth, and no mystery. The bodies now have been made up of all the dead dust, and are one earth again, because they are taken, as you believe, out of the graves; for they that sleep in the grave must arise and come to judgment. Now, those that die and return to dust, go immediately to judgment; for it is appointed once for man to die, and after death the judgment. Now, as I have remarked before, those that have been dead—their bodies dead, turned to dust, and their spirits gone to God—have not all been asleep in their graves under the ground. No; their spirits never remain in the corpses that were buried, but go to God to judgment; and they go through a state of purification, and return to earth again, and are in spirit in mankind upon earth, again having been made pure. Let us look. I observed, by man came death because of sin; he brings death upon himself by the transgression of the law: the soul that sins it surely shall die. Does it die eternally?

No; it is created anew in Christ Jesus, for he is the life eternal.

Again, are not all Gospel preachers that preach the Gospel faithfully, according to the New Testament, resurrectionists? True, in one sense, they are; they are the instruments. Do they sound the trumpet? Yes; the Gospel trumpet. And are they not the means and instruments of God's power to awake the dead? Yes. How? Why, by awaking them from the sleep of death that they are in—the sinner, I mean. Are not they sleeping in their sins? Yes. Are they not represented as dead men—dead in trespasses and sin; full of wounds and bruises, and putrefying sores, from the crown of the head to the soles of the feet? These are the dead that are awaking from the sleep: they are on earth. Those that have left the body thousands of years gone by have been made pure; they are disembodied spirits—as Jesus' body was made, after his ascension. His spirit went to God, as others go, and there was no more second death, or trial or suffering to him, because he overcame by suffering the will of the Lord. This was to show to others that we could overcome here on earth as he overcame, and be made free from sin. Hath not the Spirit of Christ been in mankind that are really Christians? Since his descending in Spirit hath not the voice of his trumpet sounded in the ears of the millions of believers? Hath it not been sounded by his angels—his ministers? Ye are all ministering spirits. Ye have divers gifts all of the same Spirit. Ye men differ in the resurrection as one star differs from another star. The common saying is, a star is fallen, when some great man in authority hath *died.* A star hath arisen; he is powerful; he is won-

derful; he is mighty in argument; his manner is so impressive that he hath made an impression on my mind that will ever abide with me: I cannot forget it. The last-mentioned star is he that hath overcome, and knoweth the power of the resurrection: for I was dead, even as Jesus was, and am alive again, and have overcome even as he overcame. I was born of the Sun of God, and the woman that was in travail was when I was born in Petersburg, Virginia; for a church is called a woman—a bride adorned for her husband. Christ was in his church militant on earth. Well, I come through Christ to the husbandman, for God the Father is the husbandman. We all have to be baptized into his death that we may be made in his spiritual likeness, spiritual life and Christ. Life is hid in God, for God and Christ are one in Spirit, and here on earth is his spiritual church visible. If it is not a spiritual church, it is a dead church—not alive unto God. Some of its members are more alive unto God than others, and those that are the most alive unto God are the most dead unto sin; and those that live most unto the world have the least of the sanctifying influences of the Spirit. But we have living members—alive to duty and action, and I trust work righteousness, and are armaments and crowns of rejoicing in Christ, making up his jewels; and such as are faithful, and suffer his will, shall become conquerors.

Christ's kingdom was set up in the Third Dispensation. His kingdom or dispensation is called, after Christ—Christian takes its name from Christ—spiritual bread, life. He came to show unto us the way of life. Well, did he say it was a life of ease and supineness? Nay, a life of trial, a life of suffering. Human beings are

sinful, and for sin all have to suffer. Jesus Christ's death does not prevent any one from suffering. If his death prevented all from suffering, mankind might go on with impunity, and say, I shall not suffer, no matter how flagrant a sin I commit, or how often I repeat those sinful acts in violence to the commands of God. Christ was the way; he was our example to follow. Did he suffer? Yes—a life of suffering. Well, if he that was innocent suffered, how much more should we that are constantly sinning suffer? His righteousness was of God, and we also must suffer and be made the righteousness of God; then we are made sons of God, as he was made the Son of God. Is there a promise in the Scripture of enjoying happiness and perfect peace until we are free from sin—I mean sin in its broadest latitude? A man cannot be free from sin and be happy until he is thoroughly cleansed by the operations of the Spirit of God. In this Third Kingdom—Christ's—set up among mankind in his day, beginning at Old Jerusalem, was the Third Kingdom, which is called the Brass Kingdom, but which this kingdom is subduing. In the days of those kings that have not received a kingdom—for they have not overcome the beast and the false prophet—the God of heaven will set up a kingdom. It is called the Fourth Kingdom, and will be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh, all these shall it break in pieces, and bruise. This kingdom will never be destroyed. As Christ's kingdom is partly impure, I will show you what is meant by the Fourth Kingdom. While Christ is overruling the Third Kingdom, or bearing rule over all the earth, in the days of *those kings* spoken of before, there shall one overcome

all the other kingdoms, and set up the Fourth Kingdom. Are there not signs and wonders on earth now, and have been, even, you may say, since Jesus Christ set up his kingdom? Wars, pestilence, earthquakes, famine, disease, persecutions. Hath not the faithful followers of Jesus always been a persecuted people? The worldling hath not been persecuted like unto those that would live godly, soberly, and righteously. Oh no; the afflictions of the righteous are many. So it was with Jesus—his soul was afflicted. Well, the Scriptures plainly tell of one who should overcome, and be made like unto Jesus Christ; coming from the west.

Rev. i. 14.—His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.

Rev. v. 5.—Here this verse is wrong when it says, Behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book; for he was in spirit among the churches. He must be in the man thus described as above, having been made like unto him whose head and hair was white like wool.

Verse 6 explains this: And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders (it does not imply that he was an elder in the common acceptation of the term, but in the midst of them) stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven God sent forth into all the earth. Man hath five natural senses: add the Spirit of God and Christ to the man, and all the five natural senses will be in lively operation. Well, when I, Delano, overcame, I fulfilled the books of the Old and New Testament. And when he had taken the book, the four beasts—what four beasts

does this verse mean? It means those in all the four quarters of the globe that worship God and the Lamb, that have overcome, and they are in spirit—the Ancient of Days. Now those powers or those kingdoms are falling, and the fourth kingdom is set up on earth, and the Ancient of Days, which is God, is enthroned in the man that is made like unto Jesus Christ, the Son of David, the lion of the tribe of Juda. Well, they both are enthroned with me; for God and the Lamb is the light within me.

I have many names given me—the name of New Jerusalem, which comes down from God, is written on me; and the Lamb that was slain; and one of the two witnesses; one of the two olive-trees; anointed of God the Father; one of the two trees on either side of the river which bear its fruits—twelve manner of fruits, and yielding her fruit every month; and the leaves of the tree, for Christ and Delano are as one tree, for the healing of the nations. I say I am a righteous tree, and so was Jesus, and he dwells in me; so the two make one.

THE MILLENNIUM.

WHAT constitutes the millennium? When a man overcomes, as Jesus Christ overcame, he hath all the peace and happiness that the Word of God promises; he hath that peace for himself and not for another. His peace no man taketh away; no man taketh his crown. Is it an earthly monarch's crown, such as the kings and

emperors wear? Nay, the crown I have is a crown of stars, such as an earthly monarch never wears. They war nation against nation, and boast of victories achieved over their foes, and are crowned. Are they happy? Nay, look at the battle-field—its crimson gore of the thousands slain. It is at the price of thousands that I have won the victory. What! for a crown that soon fadeth away; a kingdom that soon may be wrested from me; that hath cost so much human blood; that hath caused the widow to mourn over the partner of her joys; the prop of her life, who was bound to her by all the ties of love that bind man to wife? Not only are widows left to mourn for their best earthly friends, in battle slain, but thousands of hapless orphans, without fathers to be their help and support.

What if I could gain a world and lose my soul, what would it profit me? What are the earthly crowns, although they may be of the purest gold, and set with the most costly diamonds—I say, what are those crowns when compared to a crown of righteousness, a royal robe, a starry crown, and palms of victory over my worst of enemies, sin, and to have within this citadel that I carry about me that which is greater than all the world without? The world may storm, and Satan rage, and storms beat against this well-walled city: it cannot be shaken; it is on a rock; it is not to be moved; it is to endure forever; it is firm as the Rock of Ages; a kingdom that cannot be destroyed—God's building.

No man can reign with Christ unless he suffers the will of Christ in God. Now let me say to many that have written on the Prophecies, that they are entirely mistaken in the manner of the coming of the man Christ Jesus. They are led into a mistake by the saying

that as Jesus Christ arose on high with a fleshly body, he will come in his fleshly body, in the clouds, and descend to earth with the same body that he arose in; it is a sad mistake. Now he was raised up by the power of the Father on high; his Spirit went out of the body when he was at a great distance from the earth, and that body went into the Sun, and was consumed; but the life—the breath—had fled before it reached the Sun. He came in Spirit with the Father; for he became united to the Father when on high, in Spirit, when it left the body and came down and dwelt in mankind. His apostles had the Spirit of God with them, and others on earth. Also, that Jesus Christ having fulfilled the will of the Father, he came and dwelt, with the Father, in mankind. Now, those that have the Spirit of the one have the Spirit of the other; for they are united in spirit, in carrying on the great work of the redemption of mankind. So you see he comes in Spirit; he comes in his power—in Spirit; he clothes himself again in the man that hath overcome on earth, and dwells in him—with the Father, who is called God and the Lamb. God the Father is vengeance to the wicked, to all that are out of Christ, or to all that have not been crucified unto the world and the world unto them; for all must be made pure, or made white, as the Word of Truth declares; that is, they must go through a refining operation of fire and the Holy Ghost. Now if any man, or any set of beings, look up to the clouds, expecting to see Jesus Christ coming down with a great sword—with the same body in form as he went up—to take vengeance on the wicked of the sons of earth, they will forever be disappointed; for if he should come in that form and manner, with flesh and blood and

bones, with the great sword of steel or iron, there would be a chance of his getting killed again. But he comes in Spirit, and judges in Spirit, or judges what manner of spirit all men are; thus he judges. Unless ye have the Spirit of Christ ye are none of his; and he that is conformed to the will of the Father hath the Son also, and they dwell in him.

Christians, in general, have mistaken the second coming of Christ—I said Christ, but the Scripture does not say Christ, it says the Son of man. The Scripture says, For as the lightning cometh out of the east and shineth unto the west, so also will the coming of the Son of man be; for wheresoever the carcase is, there will the eagles be gathered together. The seven spirits of God are represented as eagles. An eagle has the keenest eye of discernment of all the feathered tribe. The seven spirits search—they are sent forth into all the earth; for wheresoever the carcases of mankind are found there they will be also. Now just look: Out of one woman was cast out seven devils—seven evil spirits. Well, in contradistinction, suppose there was seven good spirits, all of God, put in place of them that were cast out; or God himself took full possession of her, or him, from whom seven devils were cast out—would he not reign supreme in the person that they were cast out of? Certainly. When God takes possession,—or when a man overcomes, he possesseth God,—he rules, as he, the Man-Child Born of the Sun, rules all nations with a rod of iron. Surely the man must overcome all before he can rule all. Now this is what is meant in Revelations xx.—Blessed and holy is he that hath a part in the first resurrection: on such the second death hath no power. Now this meaneth the first after Christ,

for he was the first. The one after him is as the Lord from heaven, because he speaketh in this wise, always in the singular number: he, or him that overcometh, implies one in the future tense, that might overcome as he overcame. Now what was, or what is, the promise in Revelation, or in the New Testament? The New Testament certainly tells of the sufferings that he that overcomes should endure: if he would reign he must suffer; and if you will look carefully you will see it was not a sham; it was agony indeed, to burst the bonds of death and enter into life; it was a combat with all the elements, with lightnings and thunderings, with him that had power over flesh as long as there was the least particle of impurity in him; and in this suffering all the vengeance and wrath was poured out upon me, for the devil hath power over all men so long as there is any sin in them; and when I, Delano, overcame, I overcame the world, the flesh, and the devil, and gained the Fourth Kingdom, an everlasting kingdom, that cannot be destroyed; and I am he that sitteth in the midst of the seven golden candlesticks, like unto the Son of man, but have the spirit, as with wings of an eagle, yea, seven spirits of God. Those spirits that I have fought and conquered see Him—they see me—spiritually; as any man on earth spiritually discerns Christ crucified. And those on earth that are living behold me face to face, as much as those in Old Jerusalem beheld Jesus.

Are not Christians commanded to take the whole armor of God? Is not this armor faith, hope, and love? and the sword of the Spirit the word, and to go forward in the faithful discharge of all our Christian duties? and does not the divine Word teach us that we shall *come* off conquerors, and more than conquerors? And

if conquerors, what do we conquer but the inbred sin that was within, and also the darts of the enemy that surround us? Although we may be beset by a thousand at our side, and surrounded by ten thousand evil spirits and wicked men of the world, that are God's and Christ's enemies, their weapons cannot prevail; they cannot enter into us; their spirit cannot enter this New Jerusalem; for it is a spiritual building, and the bulwarks are strong for protection; the gates of hell shall not prevail against me. I have nothing to fear or dread, having overcome. "Oh, how you talk!" says Mr. Nominal and Mr. Blindeye; "you overcome? there was never one overcame in this world but Jesus Christ." Well, my dear friend, did he not leave on record certain promises and conditions to his followers? What does this mean—he or him that overcometh? "Oh, oh!" says Mr. Lack-faith-and-works; "that means after you die." I know; you mean after the death of the body. "Yes, that is what I mean," says he. Well, say I, How can your dead body work when in the coffin, beneath the earth? There is no more work for that man then; and if you do not work while it is called to-day, the night of death cometh when no man can work; work out your own salvation with fear and trembling; for it is God that worketh within you to will and to do of his own good pleasure. Do you not see, then, it is the Spirit of God that worketh in you, to cleanse you and purify you?

Jesus Christ is a faithful witness: he was a witness for the Father, when in the body he came into the world, and he was the first witness in the Christian Dispensation. With John the Baptist he also bore witness of Jesus; and all the apostles bore witness of Jesus; and he telleth Peter, Flesh and blood had not revealed unto

him who he was, but the Father had revealed it unto him, and upon this rock—not Peter, as some professing Christians believe—(the Father had revealed to Peter that Jesus was the Son of God) upon this rock—this firm foundation, upon this spiritual rock, a firm foundation—the immutable Word of God—I build my foundation, and the gates of hell shall not prevail against it. So you see if you build on Peter, you make Peter God; and then you fall, for Peter fell himself when he denied Christ, but he was restored again; there is no way to come to God but by suffering as Jesus suffered. "How you talk!" says Mr. Go-easy: "I thought that, as Jesus died once for all, we all could get to heaven by just believing that he died that we might live." Well, I suppose you mean that he died for all mankind? "Yes." Well, let me tell you that this dying does not supersede the necessity of your dying unto sin; nor does his dying prevent your earthly body from dying and mouldering in the dust. But your spirit, if you die spiritually while on earth, will be dead unto sin; or, having died unto sin, when the body is put under the ground there is no judgment against you, because you part from death unto life; from the power of sin and Satan; from death and hell—having suffered all the will of God, or suffered for sin, all that was due to transgression; for all were included in sin. Well, if I pay, by death, the debt due to the transgression of the law, am I not freed from condemnation? Certainly. Jesus showed us how he overcame—by crucifixion and death. Well, all have to overcome by crucifixion and death unto sin. Now if I tell you that I, Delano, overcame by crucifixion and death, why do you not believe me? Do I advance a *single doc*trine contrary to that which is laid down in

the word of God? Do I annul the law, and make it void? Nay, I magnify the law, and make the law honorable. If the law had not been honorable, God would not have given the law to man. The law is pure—converting the soul. I do not tell you it was an easy matter: I say it was death, then judgment. Who judged him that had power of death? When I paid the debt, and overcame, death and hell could not hold me. So as Jesus died once for all, he dieth no more; his Spirit hath no more second death. Neither do I, Delano, any more die in spirit. Having died once for all, the second death hath no more power to kill. So I overcame here on earth, for here on earth I broke God's law; here on earth I suffered death for the transgression of the law of God; and after suffering death and hell due to the transgression, death and hell could hold me no longer; and this is certainly true, and I solemnly tell you I was suffering about forty years. Charles Anson Delano was the name my natural parents gave me; but now I have many names; no man can remember them; it is useless to repeat them, as I have so often done in other parts of this book. Suffice it to say I am entitled to all the names that are recorded in the book of Revelation to him that overcometh. I am satisfied, for I am waked up from the dead, in God's spiritual likeness; I live in God's building, God's spiritual building, the temple of the Holy Ghost, the true tabernacle not made with hands, but of the Spirit. By my overcoming, does it prevent you that are asleep as dead men? No; some of you have a name to live, and I fear are dead in trespasses and in sins. Awake, ye dead! Shake off the dust from your feet, and aim at newness of life! Put on the whole armor of God, and fight valiantly; and do

not lay your armor down until you have vanquished the foe to God and your own souls—and that foe is sin, for sin is the abominable thing which God hates. Those that have not overcome in this state of probation by suffering, cannot have perfect peace; for this is the trying time to try men's souls: for now the Spirit is pouring out upon all flesh, and those that have been purified will have rest—the peace of God will be with them. The dead are arising every hour in the day; the second advent of Christ is already come; the judgment is already set, and mankind are awaking up from the sleep of death. When the Son of man sitteth in judgment, shall the Spirit find faith on this earth? Yes; God's Spirit hath found one faithful to the end of his sinful life, and his life is hid in Christ and God, and God and Christ are hid in him.

COMMUNION.

Do not saints commune on earth? Are not the truly Christian called saints? Where two or three meet together in my name, I will be with them and that to bless. Do not real Christians hold sweet communion with Christ on earth? What is mind, thought? Are not our minds fixed on God? Ask, and ye shall receive. You can stretch your mind to God as though he were afar off; but he is not a God afar off. You can go to him only by humble prayer; does he not promise to hear prayer? Prayer unlocks the heart of man and *lets the* Spirit in, and it is the indwelling of the Spirit

that sanctifies. God comes and takes full possession of the soul, the mind, and diverts the thoughts: the new-created soul is God's soul: he delights to look upon the creature of his love. The infinite Spirit can be in the finite, and be so blended together that there is nothing but joy and happiness in the new creature thus newly created. All are to be created anew; all men have a sphere to walk in. Well, what is the walk of the natural man? He walks not in a heavenly sphere—he does not desire that sphere; he walks in the sphere of the wicked. Well, when he first saw he was walking in the wrong path, his desires and aims were to get out of that path, to go into another sphere of action; acts bring forth their fruits. Now if a man hath been traveling on a wrong road to any city, and found out that he was going the wrong road to get to the city that he wished to visit, he would act wisely to take the right road. Sin is the wrong road to happiness: God hath said so, if all men say to the contrary; and I know it leads to death. No man can taste the infinity of the love of God until he hath been new-created; then he becomes united to God; he is made divine. Is all his humanity destroyed? No, indeed; oh no, far from that; it makes the human humane; there is quite a difference between the human being and the humane. God himself is a humane being: he is pitiful, he is merciful, he is a compassionate God; you have heard that patience worketh all things: God worketh all things, so he is patient and long-forbearing with his children, although they often grieve his holy Spirit by their acts, and also by their disbelief. Hear what the children of Israel said: Can God supply a table in the wilderness? The nearest person to me, if he is one inch from me, is not as near to me as God and

Christ, for they are in me—I Am is my name. And I know what is the destiny of all mankind, and I know where the spirit goeth when it leaves the body and the body is a corpse. The body goes to the dust, and the soul, if not purified, goes through a state of purification and returns to earth and dwells in human beings, in the society of God's people where God himself dwells; for God dwells with his people. He comes down in Spirit and tabernacles with mankind, and so do all that are made pure after the death of the body. You may ask, Do the wicked that die, suffer after death? Of the body, certainly: they have the second death; but they go through those planets of fire: first they go to the moon, then to the star Saturn, thence to Jupiter, thence to Mars, thence to Venus, thence to the Sun, and there they have the last consummation of all impurity, and thence to earth into mankind. The righteous inherit the earth.

There hath one Gentile fulfilled the Scripture; hath overcome the world, the flesh, and the devil; for the devil hath power over the bodies of mankind until baptized into the death of Christ. This body of sin hath been dissolved and now is united to God through Christ, and all that follow after must also be baptized into his death, that they may rise to his spiritual likeness. As Paul said, What will those do that are baptized for the dead, if there be no resurrection? Some writers say they do not expect the resurrection in this age. If they would take into consideration that all of the Christian world, if, in reality, they are Christians, are striving to get the mastery over their sins; they are laboring, and in labor, pained on account of sin, pained as wishing *to be* born of another Spirit, to be delivered from the

bondage of sin and its contaminating influences. Be dead, indeed, unto sin, but alive unto God. The Old Jerusalem was a city built of stone, brick, and wood, which was consumable. The inhabitants that dwelt there were sinful as well as in other cities. It was destroyed, as Jesus foretold; but the New Jerusalem is a spiritual Jerusalem, for the New Jerusalem comes down from God, adorned with shining grace.

Gallatians iv. 22.—For it is written that Abraham had two sons: the one by the bond woman and the other by a free woman.

Verse 23.—But he who was of the bond woman was born after the flesh; but he of the free was by promise. You see, he that was to be, as we are to be, free, according to promise, as Isaac, which things are allegorical; for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Hagar; for this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and was, in bondage, with her children. The Law was given in Mount Sinai, and all that sin, or all that transgress the Law, are not freed from sin, but are in bondage until set free; for it is written, Rejoice, thou barren, that bearest not. That is, rejoice thou in the promise of God, that hath not borne fruit unto God. Believe in his promise; be not faithless. The professed children should not doubt, if they have committed their souls to his keeping. Break forth and cry, thou that travailest not. Do not Christians cry to God, that once did not travail? Yes, they do. Why? Because they are burdened with sin. Break forth and cry to be delivered from sin; be made free. Thus you may be born from above, that you may not gender to bondage of the old woman, which

hath many more children; for the dissolute hath many more children than she who hath a husband. Now all that come through Christ are made free, and he gives them up to the husband. Who is the husband? God. So we are made free by Christ and become the children of God, by promise.

Now we, brethren, as Isaac was, are the children of promise. God is faithful to his promise; he will draw all men to Christ, and Christ will purge his church militant and set them free from sin, and when freed, present them without spot or wrinkle to his Father, that God may be all in all.

As it was in those days—in Abraham's day—Sarah was regenerated, and also Abraham; well, in Isaac his seed was called: he was of the free woman and Ishmael of the bond woman, which gendered to the world, not freed from sin. So mankind are all born of woman. If there had not been woman, there would not have been any children born into the world. First, all are born of corruptible seed, and gender to Mount Sinai in Arabia, which answereth to the old woman that sitteth upon many waters. She is called the whore; she sitteth on peoples, and multitudes, and nations, and tongues. This whore is the anti-christian power that hath so long reigned; the scarlet whore and Babylon whore. She is represented as a church, but not a pure church; but the woman clothed with the Sun is the church clothed with power, for God is the Sun.

And there appeared a great wonder in heaven, a woman clothed with the Sun—God—for the Scripture says, I am a Sun, I am all light, I am a shield, there is no darkness in me, I am consuming fire; God purifies *with refiner's* fire by the operations of the solar system,

solar heat, solar rays, indeed a source of light, and light divine; that light shines into the new man-child born of the Sun, and gives him an understanding, wisdom to know his Father God, for God hath created him a new spiritual being, the child being the glory of the Sun. I am also the glory of the moon, also of the planets, and a glorified being among the sons of earth. He that overcometh shall inherit all things; I will be his God, and he shall be my Son, saith the Lord Almighty. He that glorifyeth me, I also will glorify. Well, I did glorify my Father, and am still glorifying him by being a co-worker with Christ. The woman that was with child was a church of God's right-hand planting—right hand, how? Christ was at the right hand of God; well, and she was the Baptist church; the Baptists being the followers of Jesus Christ, or obeying the words of Jesus Christ, they were born of the water, or baptized according to his commandment; thus far they followed Jesus into the liquid grave. The church was set up by Christ and the apostles in their day, and by John the Baptist; although John came first baptizing with water unto repentance, he would not baptize any that did not show forth a reason, or show that they had repented from those days. Ever since there have been Baptists on earth that have been followers of Jesus thus far; now, after being baptized, if they had gone no further, they would have met together as an assembled body, and formed a church which, when formed, would be called Christ's visible church, which he and the apostles founded; but the apostles, when endowed from on high after the day of Pentecost, formed churches, and then after baptism they were added to the church, and in commemoration of the death of Christ Jesus for sin, or in comme-

moration of his sufferings, they, at stated times, partook of bread and wine, and so have his followers, as a sign that they too have to suffer and be crucified unto the world, and the world unto them—for Jesus partook of the bread and wine with his disciples before he was crucified, and so do all of the Baptists partake after being born of the water; and as he was crucified after he partook of the bread and wine, that all—not only his disciples that was then with him at the table, but all that were his followers for time to come—should be crucified unto the world, and the world unto them, that all should die unto sin as he died unto sin; and one hath died unto sin, and hath not only been baptized with water as an act of obedience to God the Father, for God the Father commanded the performance of this very act; he commanded, and John baptized Jesus himself. Again, there is another baptism which is the consummation of sin, this is the baptism of fire and the Holy Ghost, which I am baptized with, baptized into the death of Christ, and have overcome.

Now, as I have stated, the Baptist church is of Christ's planting or visible church on earth; it is called a bride preparing for her husband, and Christ is called the bridegroom; or the church is called the woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars, and the Baptist church, or woman, or bride, are synonymous terms. She being with child, cried, travailing in birth, and pained to be delivered from sin and Satan—for all groan until delivered, being filled with sin, or mixed up with sin as long as sin remaineth. Well, among them there was a man that had been suffering forty years—he *among* its members—pained to be delivered; and she

brought forth a man-child who was to rule all nations with a rod of iron, and her child was caught up to God, and to his throne.

What is it to be enthroned—caught up? It is to be above any that can hurt you, for God will protect; he is as a wall of fire round about you, yea, up above the world, in a more exalted station in the world, and out of the world; in the world, means surrounded by the world's inhabitants, but they cannot hurt you; and out of the world of sin, or a world of sin out of you, and that sin cannot enter in again, for God and the Lamb dwells in me. Thus you see the New Jerusalem, or the man that hath the name of Jesus' God and the city of God, which is New Jerusalem, lives, though once dead, but now lives in Petersburg, Virginia, having died, suffered all that I shall suffer, and have overcome as Jesus overcame, and am made like unto the Son of man; and am the Son of God, and the Ancient of days dwells within me; no more sorrow nor crying on account of sin; I need not cry unto my Father, for I am as he, and he is as me; I am with the father always, and he within, and greater is he that is within than all the world without.

Hebrews, viii.—By the external priesthood of Christ the Levitical priesthood of Aaron is abolished, and the temporal covenant with the Fathers done away by the external covenant of the Gospel.

Now, of things which we have spoken, this is the sum and substance of the matter. We have an high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not

man. The term pitched is dissimilar to the pitch with which Noah pitched his ark within and without; it means to light within by the Spirit; it is the true tabernacle that God dwells in, that God prepared for the in-dwelling of the Holy Ghost, for every high priest is ordained to offer gifts as sacrifices, whereof it is of necessity that this man have somewhat to offer, for if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he went about to make a tabernacle; For see (saith he) that thou make all things according to the pattern shown to thee in the mount. Well, the pattern that was shown to Moses in the mount, was the law, the commandments. But now hath he obtained a more excellent ministry, by how much also he, Christ, is the mediator of a better covenant than that under the Mosaic dispensation, for it was established upon better promises. Why so? Because they continually broke the covenant, the law covenant given to Moses; none fulfilled the law until the antetype, Jesus Christ; he fulfilled the law, and he was the propitiatory sacrifice—a pure sacrifice, which the Jewish ark shadowed forth, which was lined within, and overlaid with gold, showing the purity of the religion of the Lord Jesus Christ, and also Christ the ark himself, or God in Christ Jesus—that is, the spirit that was in him and his body was pure as gold. He was the ark of which the one kept by the Jews was only a type, or there was a tabernacle made, or pitched, by the Jews, or by Moses traveling through the wilderness to the land of Canaan. The tabernacle was *made* with hands, the first wherein was the candle-

stick and the table of the shew-bread, which is called the sanctuary. The candlestick pointed to him which was to be a great light,—Christ Jesus, for he was the great light,—for men are called candlesticks, giving more or less light. The man that hath the wisdom of God hath the most light; his light is pure; he is represented in the book of Revelation, the man-child born of the Sun, and hath the name of New Jerusalem, God and the Lamb. Christ is his light that dwelleth in him. He also is called, in the midst of the seven golden candlesticks, one like unto the Son of man, the ark that the Spirit of God dwells in, which God pitched, and not man; he is represented as light from above, made like Christ Jesus. When my elder brother, which was Jesus, which was taken from among the Jews, for he was of the Jews, and all the Jewish sacrifices on Jewish altars slain portrayed his atonement; this atonement he made for sin, brought Christ again to the Father, for he became reconciled to his Son by his death for sin, and he will also become reconciled to all mankind by death unto sin, as he is reconciled to me by my death unto sin. Jesus said as long as he was in the world he was the light of the world, he the man, the candlestick, Jesus, and God his light as far as was revealed to the man Jesus. Now, who is the light of the truth? I that have overcome, or God that is within? He enlighteneth him; his body is all light; he hath given him wisdom and understanding. My mouth is made wisdom, and my tongue as a pen of a ready writer; my head is as pure gold, and purified within, so that I am pure from the crown of my head to the soles of my feet. God directs me altogether, and the things I write in this book are true, for I am the true witness of God and Christ; thus

you perceive that the two witnesses for God have become as one witness of the books of the law, and also of the New Testament.

OF THE CANDLESTICK, OR OF THE OLIVE-TREES.

LEVITICUS, XXIV.—This chapter, from the first verse to the eighth, is a figure, or type, setting forth the two lights, the two candlesticks, the two anointed ones, the two witnesses, or the two trees; on either side of the river was there a tree of life.

And the Lord spake unto Moses, saying, command the children of Israel, that they bring unto thee pure oil, olive, beaten, for the light, to cause the lamps to burn continually. The first candlestick, or olive-tree, or witness, was the man Jesus. He was beaten, bruised, and then anointed of God, which was the antetype. He was God's anointed, of which Moses was a type. Without the veil of the testimony in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually; it shall be a statute forever in your generations. This Aaron was to do: he was to read the law and the statutes, and the children of Israel were to observe them.

This tabernacle was made with hands, as our churches, or rather edifices, are with hands. The Jews worshiped in the tabernacles; they were to worship without the veil or the inner tabernacle. Within the first tabernacle *they* worshiped, and on a pure table they were to set

twelve cakes, baked; and they set six in one row and six in another row, on a pure table before the Lord; and thou, Aaron, shall pour out pure frankincense upon each row, that it might be one bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant; this was to be observed throughout all their generations, until Jesus had fulfilled the law, and brought in the New Testament dispensation. These twelve cakes of bread which were baked prefigure the twelve apostles at the table with their divine leader. They were well baked, for they were purified. Now those that turn not unto the Lord, and are not made pure, are compared to a cake not turned.

Hosea vii. 7.—They are all hot as an oven, and have devoured their judges; all their kings have fallen; there is none of them that calleth on me.

Verse 8.—Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned,—meaning not turned from idols.

Leviticus xxiv. 7.—And you shall pour frankincense upon each row, as it was put upon each row of cakes. Frankincense—what incense can we offer? Incense of burning love from our hearts. Did not the apostles do this? Certainly; and so should all mankind. The frankincense put upon the cakes, was typical of incense following from a heart or hearts of pure love to God. It was put on the bread. We should all long for that spiritual bread which cometh down from above, that we hunger no more, and the spiritual bread is life. Bread was a type of Christ the anointed; he was the bread of life, and can ye forget him, Christians? Will ye deny

him? Let every believer be faithful; he was made pure by God and the Holy Ghost—God the purifier, and God the Holy Ghost the sanctifier. Now do you not see that Jesus Christ suffered all the Father's wrath? Does the Scripture not say he smiteth his fellow, one that was with him, and had glory with him before the world was? Was he not smitten of God, bruised? Was not his face marred more than any man's? Was he not sorrowful, acquainted with grief? It pleased God to purify him, that he should be made pure, a holy sacrifice.

Verse 8.—He was taken from the children of Israel: he was of the Jews, of the tribe of Judah, and was an Israelite indeed, in whom there was no guile. He was taken from among the children by an everlasting covenant with the Father. This covenant was made in the councils of Jehovah at the fall of our first federal head, Adam the First. Now, in the chapter alluded to, Aaron should set every Sabbath before the Lord continually; their church was the Jewish church, or a type of the Covenant church under the New Testament dispensation; and the old dispensation, or the law of commandments in the decalogue, was not annuled by the coming of Jesus Christ and setting up of another dispensation, for he came to fulfill that law and bring in salvation, or make it possible through him that all mankind might be saved. As Jesus Christ once suffered and died under the law for transgression, he no more dies—that is, Christ no more dies. The old priesthood was to wax old and be done away with, and Christ be made a great high-priest after the order of Melchisedek—for the Father is the great Melchisedek—thus becoming one with *the eternal* Father in spirit, for when he left the glory

he had with the Father, he came in spirit and took upon him the form of the child Jesus, and grew up and fulfilled the requirements that the law demanded due to transgressors, and that was death.

God, after the ascension of Jesus Christ, gave to mankind the New Testament Scriptures, showing the manner that Jesus Christ overcame, and bid all mankind to follow him. The Christian race was marked out, and the plan of salvation. Now it is plainly stated in those Scriptures how to work out our salvation. Jesus was the word, and the word that he spake was God's word; his mouth was made wisdom; he was the wisdom of the Father, and he built upon his immutable word. Mankind are commanded to seek God, and believe in the words of Jesus Christ, and not only in Jesus' words, but in his apostles, for they were his witnesses. Now these twelve apostles and the Lamb, are the twelve foundations spoken of in Revelations xxi. 1.—And I saw a new heaven and a new earth: a heaven was enjoyed by departed spirits above, called New Jerusalem. A new earth—this means that men should be purified in the earth, earthly nature should be refined by fire and the Holy Ghost, which should come down on earth, for the first heaven, that which was above, and the first earth, had passed away. Does this mean the earth we walk on? By no means, for the righteous inherit the earth. It means earthly mortals are changed from nature to grace, and that God would be with his new-created beings on earth; and the holy city, New Jerusalem, coming down from God out of heaven—down, for it was above, as I said—to us on the earth; this is the spirit, prepared as a bride for her husband,—coming from above to earth,—prepared for her husband. Who

is her husband? God. Where is he? He says he will tabernacle with man. Well, man is on earth; then he will dwell on earth in man. A bride, when adorned for her husband, is considered to be beautiful. Do not the truly good, having been purified by the spirit, beautify the church—the bride? Hath not the church, through tears, and groans, and sweat, and blood, been waiting to be released from the burden of sin?

And I heard a great voice out of heaven. What means this great voice? It means this, that one that hath overcome hath God's voice, for heaven is within me, and I am God's voice, and will explain all this chapter. A great voice. Cannot any that read this book or chapter hear my voice? Yes, in the same sense that man heard the voice of Jesus in any part of the New Testament. Hath not the voice of the New Testament gone to the ends of the earth? Yes. Then it is a loud voice, for it hath extended far and wide out of heaven. The spirit of inspiration which directs the pen, saying, Behold, the tabernacle of God is with men. What men? Be assured not with those that have not broken off from their sins, for they are the tares, and not the wheat; the tares are those that have not changed their walk, their old sinful habits. Well, where will he dwell in those that love and obey him? He will make his abode with them, he will tabernacle with them, make a new change in their acts—for they are born again. Once they rendered acts of disobedience, but now they render obedience from other motives. And in these pursuits they have an eye single to the glory of a kind and heavenly Father. They can look at past afflictions and trials, and see it was to bring them back from sin, and folly, and *wickedness* to himself, that he might restore unto them

the joy of his salvation; and this salvation is in reserve for all that love him and do his commandments, and he will dwell with them—in them—as I have before said, and they shall be his people. Remember, this blessing comes down to his people. Well, his people are on earth, and if he dwells with his people, does it not make it true that the righteous inherit the earth? Then the earth, in its literal sense, will not be destroyed; nothing but sin that dwells within earthly beings will be destroyed, and God will wipe, God himself will wipe away all tears from their eyes; he will give them so much inward peace that there will be no more cause for shedding tears; their mourning and sorrow will be turned into joy: a peace which the world cannot give nor take away, for God is within his temple in the pure in heart, and they shall see God. Do they not, as I have stated before, in his operation upon their own natures in times past—do they not look back, and see the hole of the pit from whence they were dug, and their feet taken from the miry clay? Do they not feel like other beings from what they once were? Do they not hold sweet communion with the Father of their new-made spirits? Once they were like ravenous wolves, now they are like sheep or lambs. Once they were full of envyings, strife, hatred, and such like, but now how changed the mind! They have not that old mind; they have a new-created mind—the mind of God, for God creates anew. Their first mind was fiend-like, but now godlike, ennobled; a great and good mind, doing good to all around. He would seek his enemies only to do them good; he would put on charity, and in one that is made anew, he hath all the graces that adorn the Christian character. And there shall be no

more death; the Christian that overcomes and is dead unto sin dieth no more, for the spirit is the man; the old man having been crucified unto the world, and the world unto him, he is a new creature.

The second death hath no more power over him. When his breath leaves his body, that is consigned to the grave. O boasted grave, where is thy victory? Thanks be to God, who gave us the victory through our Lord Jesus Christ. Then the spirit goes to God. Well, your victory was gained before your body was consigned to the grave—it goes to God. Where will God be—on earth? Yes, on earth. Did I not tell you that New Jerusalem came down to earth, and those that have passed away before you, and their bodies were consigned to the grave and were made pure,—they compose the New Jerusalem above? But God is continually sending down to earth those departed spirits that are made pure to live in the purified on earth, for the purified spirit that leaves a purified body is—although it is pure, it cannot always remain on earth—not the same, for it gets old, but not in sin—it goes to dust. But the spirit goes into another purified body on earth, for God is a purified body of saints upon earth, and you may be assured that the departed spirit returns to dwell with those they left on earth. They dwell in them, for God dwells in them, for his tabernacle is in men. This death of the body is nothing to die when freed from sin; there will be no pains, no death struggle. Having been dead unto sin, we rejoice to leave the old body, and be in a younger one, and so we shall be as immortal youth, even again until old age; but we shall be in those that are, or in one that is pure, and so through every generation we shall be where God is in spirit, and

be happy. Behold I make all things new; mankind will be made new, but not of the dust and bones that have been buried under the earth; it is the spirit that is made new, and those that are on earth, that are now in body, made new, so that they will have no more use for the old body that goes to decay, but, as I have said before, will come and dwell in new bodies on earth that are living and walking on earth; for the spirit that leaves the old body is purified after leaving the body, before it can come and live in a pure body on earth, where God dwells, for God will be in those that are pure. On earth he tabernacles in the pure in heart and life. God himself will dwell with them. Neither shall they be any more pained on account of sin, for the former sinful life passeth away; and he that sat upon the throne, who sets upon his Father's throne, but him that overcomes all things. Surely he that overcomes is one with the Father; he becomes as the Father, and he that sat upon the throne said—Behold, I make all things new. And he said unto me, Write, for these words are true and faithful; and he said unto me, It is done. Well, I speak for myself, I am made all anew. I am Alpha and Omega—the beginning and the end; for I will strive against wickedness in this new creation, this new Fourth Kingdom, and will destroy sin until I make an end of sin and transgression. I have power given me over all devilishness, and the devil hath power over all sinners as long as they remain in sin and defilement. Sin having been destroyed in me already, so I am freed from sin myself. I will give unto him that is athirst, of the fountain of the water of life freely. I have attained to a fountain of life. This life is compared to a fountain—a pure fountain, an overflowing

fountain, a fountain of love divine—which can never be exhausted, for God's love is boundless, extensive; it is extended to all that love, and obey, and suffer his will.

He that overcometh shall inherit all things, and I will be his God, and he shall be my son. Now, if some of the fathers are wealthy, and are able to make their children rich in the wealth of this world's goods, this they may do; but there is no assurance that they can possess those riches long; but the true riches that God gives to his Son are lasting, enduring as eternity. But the fearful and unbelieving, those that are afraid of the world's scorn, fear man more than God. Those that have no faith in the promises of God's word—those are alluded to; and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone—which is the second death.

Well, I died, and rose from the dead in the year 1850, on the 22d of February; and in the year 1853 I suffered hell and death, which burneth with fire and brimstone, and after suffering the part that I did suffer three and a half days, death and hell gave me up—dead unto sin—and I arose from death and hell; and all that overcome will have to be purified and saved, as by refiner's fire, crucified unto the world, and the lusts of the world crucified unto them.

And there came unto me one of the seven angels which had the seven vials full of the last plagues, and talked to me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven *from God*; those are the spirits that are made pure

after the death of the body; their dust and bones have been buried from the first Adam and Eve that have died; for none have suffered as I suffered, that are now living on this earth, and none that died before me ever did suffer more than I did. I was made pure by suffering, even as Jesus Christ was made pure by suffering.

Read the 5th, 12th, and 21st verses of the 3d chapter of Revelations. You will find in the 12th verse the names I am entitled to:—Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God,—what is that name? the name is Wisdom,—and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name, having the glory of God. And her light was like unto a stone most precious, even like a jaspar stone, clear as crystal. The man that hath wisdom hath this light and knowledge given to him; he is the wisdom of God, as we shall see by and by; and had a wall great and high, and had twelve gates. The wall itself is God's protection, for he is as a wall of fire round about his children, and the twelve gates are the twelve constellations for the church or woman.

Rev. xii.—There appeared a great wonder in heaven above,—the New Jerusalem, a woman clothed with the Sun, with God. The Sun is God; the angels above wondered at this woman on earth being clothed with the Sun. You may say, What particular woman? I tell you it was the First Baptist church, Market Street, Petersburg, Virginia; and the moon, the devil, under her feet, and upon her head a crown of stars. What stars? The twelve constellations. All that pass after the death

of the body, that are not pure before they die, pass through those constellations. And had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And these were sealed—on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. These gates mean the New Testament dispensation, the entrance the same in the east, north, south, and west. It says gates. These three are the Father, the Son, and the Holy Ghost. By the teaching of the New Testament Scripture, all are baptized to enter into the church visible on earth by the name of Father, Son, and Holy Ghost. And the wall of the city had twelve foundations; the same number the Old Testament had, and the names of the twelve apostles. So that if a man overcome by fulfilling the law of the Old Book of commandment, it should be the same as if he fufilled the Book of the New; for if any, in the dispensation of the Jews, fulfilled the Book, there was no more death to him, and I only know of but one—that was Jesus Christ—and he was of the Jews, and I have done the same; I have fulfilled both the Old and the New.

And he that talked with me had a golden reed to measure the city and the gates thereof, and the wall thereof. And the city lieth foursquare; this meaneth in all four quarters of the globe. And the length is as large as the breadth, and this means the length and breadth of God's redeeming love. And he measured the city with a reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. God loves all his children. So you see God loves his sons that *overcome* in one part of the world, or globe, as well

as in another. Oh the height of redeeming love! And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man; that is, of the angel. The first that attained to this height—the fullness of God, or the first man—was Jesus Christ, and he was on his Father's throne; he was in mankind, subduing them with the power of his Father, which the Father gave him. Well, the second son, Delano, hath overcome, and God is enthroned in him, and he is on earth.

All mankind are angels, either good or bad. If we are God's children, we are as his angels; for they and we wait upon God, do his will, and love his service. He is not a hard master, but a loving Father, and supplies all our necessary wants. And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. As these stones were of different kinds and colors, in building, or are represented as foundations to the new heaven, so the new heaven will be made up of different nations, and of different languages and different tongues; and as the stones differed in color, so the heaven on earth will be composed of different people, differing in color; but when all are made pure, the city will be as pure gold, for all mankind are to be made pure; and if all on earth are purified, and, as I have remarked before, the

New Jerusalem will extend all over the earth wherever the inhabitants walk, then, speaking figuratively, the streets of the New Jerusalem will be paved, or those that walk in the streets will be pure as gold. This is the true meaning. Then, as it were, the streets will be paved with living beings, purified, pure as gold.

And the twelve gates were twelve pearls. These gates were the doctrines the twelve apostles preached—pure doctrines, compared to pearls. And is not the religion of the Lord Jesus Christ of immense value? Yes; well may religion be compared to pearl—a pearl of great price. Every several gate, the doctrine of each of the apostles, was of one pearl. Bless their souls, how I love them! And the street—meaning the way they marked out for man to walk—was a pure way, as pure gold, as it were transparent glass; a clear way marked out to attain to perfection. And I saw no temple there; in meaning, God does not live in temples made with hands; for the Lord God Almighty and the Lamb are the temple of it. Ye Christians, can you not perceive that ye are the temples—God's building? Ye all compose God's house—God's building. Each of you are a mansion. In my Father's house are many mansions, and ye are his house, and he will make his tabernacle with men on earth. Ye are built up a spiritual building, offering up sacrifices, not of bulls, nor of goats, nor the ashes of an heifer, but sacrifices of a broken heart and contrite spirit. Such sacrifices God is well pleased with.

And the city. Ye are as a city set on a hill. So let your light shine that men, seeing your good works, may be constrained to follow you. Ye need no sun *nor moon* to shine in you. You are represented as the

city. Are you not as much enlightened by the Spirit in the darkest night, without moonshine, as when it does shine; or in the night, on your beds, as in the day when the sun shines? The city is within each good and thoroughly regenerated Christian; he is as a city—the light is within—enlightened; if the eye be single to the glory of God, your body shall be all light for the glory of God, his Spirit. The Lamb is the light thereof; for, said Jesus, the Holy Ghost which proceedeth from the Father, taketh of the things that are mine and showeth them unto you. What is mine is thine, and what is thine is mine. See what I mentioned before, that this city is composed of different nations; and the nations that are saved shall walk in the light of it. Ye that are Christianized and walk in light, ye are the children of light, and walk not in darkness, as those that have not been Christianized; or as those that have not obeyed the truth, or embraced the truth, or embraced the Gospel of truth. Ye Christians that have put on Christ, ye are his followers. And the kings of the earth do bring their glory and honor into it. Not those kings that have not been Christianized—for they have not embraced a kingdom—they only seek the honor of the world; but the Christian is made a priest and king unto God. Ye are enlightened; ye walk in the light, and bring your glory and honor into the kingdom building on earth—God's kingdom. Are ye not all co-workers with God, in building up Christ's kingdom, which he set up in the days of the apostles on this earth? If ye be Christians, ye are workers in his vineyard, and the gates shall not be shut at all. All that believe and are baptized enter through the gate, whether in the east or north, west or south. It tells

you there are three—each quarter of the globe—and still they are one gate; the three, the Father, the Son, and the Holy Ghost. These three are one, and all that are baptized are baptized by those names; and those that believe and obey enter into the door of the sheep-fold, and go in and out and find pasture—spiritual food; they feed on the word preached, and they read Scripture, also, to see if what they hear be true. And the gates shall not be shut at all by day. Any day the ministers are willing to hear repentant sinners. The church cannot shut out any, no day, that makes a good profession. Now is the day,—come one, come all; ho! every one that thirsteth, come to the waters. Waters, did you say? Yes, I said waters. Did not Christ say waters? What does this mean: Believe and be baptized—be born of the water? How? You must be enveloped, surrounded, buried beneath the liquid grave, immersed beneath the water. Jesus came up out of the water; he must first have gone down into water. When he came the Holy Ghost descended and lit upon him as in the form of a dove; and a voice like thunder was heard, saying; This is my beloved Son, in whom I am well pleased. Well, do you not think when men believe and are baptized, now-a-days, that God is pleased? I tell you, yes. The way is plain. There shall be no night to those that obey, and the gates of it—the way—shall not be shut by day, for there shall be no night there. This way is no blind way: it is the way that Jesus went, and we should follow. And they shall bring the glory and honor of the nations into it. The church visible, or Christianity, is the glory of any nation; the church of God and Christ is a visible church, and those that obey, *bring their* glory and honor into it; and they honor

God by obedience, and he will honor them. And there shall in no wise enter into it anything that defileth; neither whatsoever worketh abominations or maketh a lie; but they which are written in the Lamb's book of life.

Those that are thoroughly cleansed and made pure, God, or God and the Lamb, take up their abode within them, and keep out everything that worketh abominations or maketh a lie. Now you see that where God and the Lamb take up their abode, there can other pure spirits enter also, and dwell with them on earth. Only those enter into the pure bodies of mankind that have their names written in the Lamb's book of life; and those that do enter into us that are pure, do not hurt us, for they are pure, and God lets them into us, and enjoy the happiness that he enjoys with his sons and daughters that are made pure on earth; for there are purer men and women and children on earth now, than many that went from earth in by-gone years; howbeit, they are made pure after the death of the body, for God purifies them and they return to earth and dwell with, and in, those of the church militant on earth, for all that die and go out of the body go immediately to receive a just recompense or reward, whether it be good or evil; and if they are not purified, they receive the balance of purification that is necessary for the society of those on earth.

THE TREE OF LIFE.

MANKIND are represented as trees either righteous or unrighteous. Well, there are men that were counted as righteous under the Patriarchal and Jewish dispensations. They all died in the faith, and it was counted to them for righteousness. In the Christian dispensation, many have died in the faith. Are they, or any of them, under the three dispensations, lost? Not at all. Jesus Christ was a tree of righteousness, was put to death, and he was one of the witnesses.

Rev. xi. 4.—I am, also, one of the olive-trees, anointed of God the Father; and I am one of the candlesticks, standing before the God of the earth.

Rev. xi. 4.—Also, the two candlesticks—I should have said olive-trees before I said candlesticks. As I said, he was a tree of righteousness; he was anointed by the Father; he was one of the candlesticks that enlightened the world of mankind; for as long as he was in the world he said he was the light of the world. Well, shall I again tell you—that read this—that I have suffered as he, and my sins slain, or I have been slain, and I am the other witness. I overcame as he overcame. A pure spirit, flowing from a pure heart and mind, is as a pure river of water; and God is enthroned in me; it proceeds from the throne of God.

I am a tree of life—the old tree having been cut down and burnt—and have passed over the river of the Jordan of death—the river of the water of life. Said *Christ:* I will be in you as a well of water, springing

up into everlasting life, clear as crystal, a pure fountain proceeding out of the throne of God and the Lamb. Does not God and the Lamb dwell in me that have overcome? Certainly. Then I am the tree of life, having passed from death unto life.

In the midst of the street of it, and on either side of the river, was a tree of life. Well, Christ dieth no more, neither do I, Delano; for we are both one in spirit. The two trees have become as one tree. Well, Christ, not having yet subdued all, makes it that he is also among those that have not crossed the river of the Jordan of death. How is this? I having crossed the river, all my fruit is unto holiness. He and I, and the Father, are one. God is in me; and as I said, he is, according to Scripture, subduing the nations of the earth; putting down all antichristian power, for he must reign until he hath put down all that sinful power that hath reigned all over the earth. Well, does God give power to this last one that hath overcome? Yes; for he is born of the Sun; he gives him power over the nations of the earth to beat them with a rod of iron.

And on either side of the river was there a tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. I, full of the Spirit, have not the Spirit by measure only in this light. I am the stature—the stature of a man that is of the angel; and the residue of the Spirit, more than I can hold, is poured out on others of the inhabitants of the earth; and this residue of the Spirit, which proceeds out of the throne of God and the Lamb, proceeds out of the righteous tree, and it shall be for the healing of the nations. And there shall be no more curse: the man that hath overcome shall be

no more accursed, but the throne of God and the Lamb shall be in it; and his servants shall serve him, and they shall see his face; and his name shall be in their foreheads; they shall have wisdom, for the forehead is the seat of wisdom. And there shall be no night there, no darkness within God's sons; they are enlightened; they have a heavenly state; nothing to interrupt sweet communion with God, for he will be in them, and keep his sons and daughters in a state of happiness and bliss; he comes down from above with his glorified saints that have been purified, to dwell with his saints on earth. Communion of saints, a new relation to those that have been made new above and on earth. The communion of the New Jerusalem—saints come down adorned with shining grace, and hold sweet communion with the members of the body on earth. This heavenly state is unalterable—a permanent state; a high, exalted state of mind. The happiness of man depends on the state of his mind; but when his mind hath become one with God, and that is pure and holy, he cannot be anything but happy. I know it is so with me, and if I was to say to the contrary I should tell an untruth, and that I cannot do. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God (see how it is) gives us light; and they shall reign forever and forever. You, some of you, that read this, may say, Where? I will repeat again, on earth—I say on earth—for New Jerusalem will be as extensive as the whole world throughout all lands and nations.

And he says unto me, Write, for these things are true: I have been slain and dead, and live again, and am one with God the Father and with my brother Jesus Christ, *who also* was slain on Mount Calvary, and he lives for

evermore. We are the two witnesses; we are the anointed ones; we are the two olive-trees; we are the two candlesticks; we are the two trees—one on either side of the river—yielding or bearing twelve manner of fruits, and yielding her fruit every month; and the leaves of the tree, for both are as one tree, and I am the living tree, for God and the Lamb dwell in me, and there is no darkness in me: my body is all light, for God and the Lamb is the light within Delano.

BORN BLIND.

ALL the sons and daughters that are born into the world are born spiritually blind, for when sin entered into the world by the fall of our first parents, darkness covered the earth, and gross darkness the people. All the human family were born in sin; all, all are confined in chains of darkness, without one cheering hope or spark of glimmering day, and would have remained in this awful situation, unless God had taken pity upon the race of beings to which he had given life and breath. In the early stages of the world he manifested himself to them in various ways, and enlightened them by degrees; they were a wild set of beings, and continued in disobedience to him, until it repented him that he had made man, and he destroyed both man and beast from the earth, save only those preserved in the Ark; and from that world's destruction, even from Noah, mankind have been darkened by sin and transgression. Well may it be called in chains, yes, long extended chains. Yes,

this long chain hath extended from the first angels that lost their first estate—which was Adam and Eve—down through all generations to the present hour, and will be until the day of their redemption.

Why is it so in this our day, when the glorious Gospel light is shining all around? It is because men love darkness rather than light; they will not come to the light, lest their deeds be reproved; they will not attend on the means of grace; they will not attend the sanctuary; the preacher is too pointed, it seems, say some, as if I was the very sinner he was talking about. The world hath been so much taken up with its cares and follies, and is so at the present time, that they have very little if any time to think of matters pertaining to their future and everlasting welfare. These are days of inventions, of novelty and worldly amusements, as well as progress in the more useful cultivation of the mind, and other useful employments which mankind should be engaged in. There are many occupations that employ hands to labor, that the eye can be fixed on, while their minds may be occupied in devotion to the great Supreme Being; be diligent in business, fervent in spirit, serving the Lord. And there are times and opportunities for all to make their calling and election sure; there are evenings and Sabbath days that should be occupied in searching the Scriptures, or in prayer or divine service, instead of mixing with the profane, or spending our precious time in that which profiteth not.

Sin hath blinded mankind, but God in his mercy hath handed down to mankind that blessed book, the Bible, the word of truth, to enlighten their minds, if they would diligently and prayerfully search them with *a determination* to obey. We have, for our instruction

and encouragement, examples of good men. We see that God prospered them on earth above the wicked, and were blest in their death. What a blessed thing it is to have God for your friend! If we make him our friend, we have nothing to fear; to know him is to love him and keep his commandments, and he will manifest himself unto his children as he will not unto the sinner; the good are as the apple of his eye, but sinners shall be brought low in their wickedness; they seem to flourish in their sins, but God knoweth them afar off from him by wicked works, and they say, Doth he know it? God is not mocked; he will visit them with the rod of his anger, and will laugh at their calamities, and mock when their fear cometh. Is there no physician? Yes, yes. God is now pouring out his spirit every day and night, and it goeth from house to house and from heart to heart, over all the earth; and he is also punishing the wicked, yea, destroying them from the face of the earth. Cannot ye discern the times? Look about among the nations that are at war—the thousands that are slain in battle. This is the battle of the armies of God, with sword and all kinds of armor; this is in the valley of disunion, in the world on earth, the powers of God against irreligion, and never will cease until all the world will be Christianized, until those on earth are made pure; for the last vials are pouring out upon the earth, and the trumpet is sounding, and the dead on earth are awaking from the sinful sleep of death; the church is shaking off the filthy garments of unrighteousness, and putting on her robes, preparing for the bridegroom; they are endeavoring to have their lamps trimmed, and burning with love to him and to all that have the marks of the children of God.

The millennium year hath already commenced, and during this period, or at least within that period, all that are on earth will be made pure. Many that are on earth, and all that will be born into the world, will become purer and purer, until all men and women are entirely pure, and then all their offspring will be pure, and there will be no more sin on earth. This period to purify all on the earth, or all that remains on earth, will not exceed sixteen years from 1858; and all that are born into the world after that, will be pure children, and sin will forever flee from the earth, and God will tabernacle with all mankind, and be a God and Father unto them, and they shall be his children. Then wars shall cease, and the earth shall blossom as the rose; the earth shall yield her increase; commerce shall prosper one nation with another; agriculture and all kinds of merchandising will be done in honesty, and all mankind will be friends together. Then God will be all, and in all mankind on earth, and those that depart will be purified, and brought to earth to live in the pure on earth, for God will have all mankind to be saved. Oh, what a salvation, what love, what wondrous love of God to man! Then in this glorified state we shall forever bask in the sunshine of God's reconciled countenance; corroding sin within, having been purified by fire and the Holy Ghost, we shall become as little children, children of God the Father, and joint-heirs with Jesus.

MANKIND BORN AFTER THE FLESH.

FIRST, mankind are born after the flesh by corruptible seed, for all mankind born into the world are sinners, impure, and grow up in sin, and by their practice increase in sin; their nature is sinful. The first man of the earth is earthly, sensual, devilish; he runs into sin, and grows corrupt; he is full of sin from the crown of his head to the soles of his feet; of wounds, and bruises, and putrefying sores, from the crown of his head to the soles of his feet; he is the leprosy of sin. He was born of corruptible seed, inherited from his father and mother, they being impure; they also were made of corruptible seed. This is the first state of the natural man, and he seems to love sin, and continues in sin; he seeks but little else than the pleasures of this world, and unless he turns from his wickedness unto God, or unless God overtakes him in his wickedness, and turns him from vice and folly, he would utterly ruin himself. He can be led by the power of God to turn from his wicked ways, and to be obedient to his will; God can awaken them from this dead state of sin that they are in, for they are dead in sin; and when first awakened to see their danger, they then begin to see their folly and madness in pursuing so long the paths of sin and degradation. They begin to loathe themselves, to hate, as it were, the very ways that they have trodden in. Some are awakened by the preached word; the spirit of the word went to the heart, and led him to consider his past ways; he is awakened, concerned for his soul's welfare; the spirit works upon him powerfully; he is

led to cry out, What shall I do to be saved? He knows and feels his lost condition; he mourns over his lost estate,—the first estate of man is a lost estate, in a lost condition; he needs a Saviour. Well, he seeks; he hath a hard struggle to believe; he thinks sometimes that there is no mercy for him, because he hath been so great a sinner. It is true, all have been great sinners some time or other, and all have need to be saved. Well, there is no way to come, only by faith and repentance toward God through the Lord Jesus Christ, and Christ baptiseth according to John, with fire and the Holy Ghost,—for Christ is made manifest in the flesh to destroy the works of sinful man, that is so inherent in the natural man,—for power was given him over all flesh to condemn sin in the flesh, that we might be made the righteousness of God by coming to God through him. Now you see, if he had all power to subdue our sinful nature, or the sinful nature of all mankind which was given him of the Father, it is his office to subdue sin; and as he is over all, and hath been in spirit among mankind, subduing their sins,—for they must come to God through him, for he was made our justification, sanctification, and redemption.

By renewing of the Holy Ghost, and fire operating upon the bodies of mankind, purifying inwardly, so it is Christ that is risen and condemns; and Christ baptizes with fire and purifies us, yea, purifies all our blood; and if he purifies us, then we come to God through him, pure from the crown of our heads to the soles of our feet. Then he gives us to the Father, that God may dwell in us, and become his sons—all that Christ purifies; and thus God lives in us. It is so with me, for I, *or at least* my sins, have been slain, and I live in God

and God lives in me. I am born again, not of corruptible seed of man or woman, but of the incorruptible spiritual seed; not after the fashion of man, but of the spirit, after the same order and line of Jesus Christ, after the order of Melchisedek, to an endless life. Having once died for all, I die no more unto sin, but am dead unto sin, and my life is hid in God through the Lord Jesus Christ.

When the Lord Jesus overcame the world, and rose above the world, he condemned the world, for it was Christ that was risen that condemned. Well, when I died and rose from the dead, I ascended above the world, and brought down the power of God and Christ, for they too had become one united power. I brought down that power to purify and cleanse the earth, for man that is of the earth is earthy; but when they all are cleansed, then they will be pure, and consequently happy.

Jesus Christ overcame the world, the flesh, and the devil. He that overcomes as he, overcomes the world, the flesh, and the devil. Well, you may ask, Who is, and where is, the devil? Ye were all first born of evil, which was devilish, and ye work the works of your father the devil; but when sin is destroyed within, God takes his abode within, for God dwells in those, or in him, that is pure. He that is pure hath the Father. So the little one hath become as a thousand, and can put ten thousand to flight; then you become as a little child, and are in the kingdom on earth. You see that Jesus fulfilled the Father's will in the days of his flesh. Well, if a man does not overcome, and if he be not pure here, and does not attain to the righteousness of Jesus Christ, with all due respect to me, as well as to Rev.

J. Oswald, York, Pa., I say, if men do not be made pure before the death of the body, can it—the body—do any more work beneath the grave? If not, which it cannot, for the spirit having left the body, and the body being inanimate, it can no more work—it is a lifeless corpse. Hath not the Spirit of Christ come? Yes. He may as well ask, When hath not he that overcame got the Spirit of Christ and God too? He cannot deny these premises. So, you see, I suffered the will of the Father, and have been exalted at his right hand. I took the Book out of the hand of him that sat upon the throne. Where was Christ enthroned? In mankind. And the devil was enthroned there too? Certainly, true. Well, if I overcame the world, who is the world? Why, mankind is the world. Well, then, if I overcame all mankind, I overcame Christ and the devil, if so be, that Christ and the devil were in mankind. Well, the world are not deemed Christians. Christians, it is said, come out from the world; separate from the world; they assemble themselves together. What for? What use would it be for them thus to do, if there was no prospect, nor any promise of happiness of the life that now is in the service of God, and the happiness of eternal life of the spirit; or, in other words, of eternal happiness after the death of the body that we now are in? Religion is worth something or nothing. I want a religion that makes me happy here on earth, before this body goes to the grave and crumbles into dust; I wanted my spirit, when it left this body, not to have a second death, but to overcome while in the body that I now have; I wanted the earthly body dissolved from sin and made a new body for God *the Fa*ther to dwell in, and my Brother, or pure spirits,

to dwell in. God is a pure Spirit, and he dwells in me. So you see, as he (Jesus) overcame in the days of his flesh, so I also overcame in the days of my flesh, and am purified; and so must all overcome on earth that do not have a part in the first resurrection. Many go off the earth, believers, and are partly purified—I mean as Paul says—they sleep in the dust; their spirits go to God; they had, as it were, a resurrection; they, for instance, had been raised to a different life, and had become believers in religion, and had embraced the doctrines of the Bible, and had broken off from sin. Well, suppose then, by some accident, they were suddenly killed—still they were entirely pure. Are they lost? No; but they are made pure after the death of the body; their spirits are made happy; they were believers, and do not suffer as those that die in profligacy. Others, for instance, on earth, go on from one degree of perfection to another, by the Spirit of the Lord, until they are made perfect men and women, to a perfect statute, in and through the Lord Jesus Christ. Statute! Well, a statute is immovable: so is pure religion immovable. Then the Christian hath that within that cannot be removed? No, it cannot be removed; the statutes of the Lord are pure, converting the soul. The soul that is freed goes on its way rejoicing. Who freed that soul? He (Christ) that once condemned it. Condemned it—how? Why, unto death; and it dies unto sin until it is dead unto sin, and then is raised unto life; for when dead unto sin it cannot live any longer in sin, for sin shall not reign in your mortal body.

The worldly wise think that some of the very wealthy are very happy; and if they were only as

wealthy as they are, it would give them the greatest happiness they could possibly arrive at. In many cases this is a great mistake: it makes some most miserable. The riches of this world, without the true riches of the blessing of God, I do not wish to have; nor will I crave the ill-gotten gain of any man, nor would I condemn any man that gains riches honestly; and an honest man, it is said, is the noblest work of God. Well then, he, if rich in this world's goods, will not rob God; he will do with the abundance he hath as God has commanded him to do; he will relieve the distressed; he will do good; he will not lay up treasure on earth. What good will it do him, or any one else, if he lays it by where moth and rust corrupt and thieves break through and steal? Some are so close-fisted, and have such an abundance of the perishable things by them, that they suffer them to rot or spoil on their hands, rather than to give them away to the needy. If such will do for them—I mean such conduct—I do not think it comports with the character of Christ or his followers. The covetous man is spoken against in the Scriptures; but the righteous giveth, he lendeth, he feedeth, he clotheth, he maketh glad the hearts of the orphan and widow. Oh, there is a pleasure in giving to the needy! and God keeps a book of remembrance, and is not apt to forget those that love him and keep his commandments.

THE PROPHETIC HISTORY OF THE CHRISTIAN RELIGION EXPLAINED BY THE REV. J. GEORGE SCHMUCKER, D.D., YORK, PA.

I SHALL use the privilege he grants to any to correct some of his notions concerning the manly Son—his office, his name, his location, his account of the two flights into the wilderness; and will show that the manly Son does not mean in the plural, and that it means one person that overcomes; also, the Son does not mean the German Empire: but the Son means God. I also will give him great credit for his great zeal and labor in bringing down prophetic chronology to the year 1850—the year that the manly son overcame: but it was not in Germany; and that it means, as it says, a man born of the Sun, and becomes a child of God, for God is a Sun and a shield; he will give grace and glory. And who will he glorify but him that hath rendered obedience even unto death, and hath been raised by the power of the Father Almighty? In his writings he agrees that the Sun is the Father, and so do I. And who is the Father? Why, God. Well, if as he says, the Sun be the Father, and I was born of the Sun—which I was—it was not in Germany; but it was in the wilderness where the woman—the church—the Gospel took its second flight: it took two wings of a great eagle.

Let me speak first of the woman: Its first flight commenced as soon as the doctrines of Jesus Christ and his apostles began to be promulgated at the commencement of the Christian dispensation. The true

church—or woman—hath always been persecuted; it hath, as it were, waded through blood. The fires could not quench the zeal nor burn up the religion of Jesus Christ. As fast as men and women were tied to the stake and burnt, others would rise up in its defence; and in all her torments and afflictions, invented by devils and men, she hath arose amid the cries of millions of her martyred saints. God hath not forsaken her: he is in the midst of his people. The true church, under the Gospel dispensation, was founded by Christ and his apostles, and spread through the wilderness of sin. Its march was onward and upward, to higher attainments, to more noble deeds, to more godlike actions; yea, friends, they reach the skies. Who would not be a Christian? Come fire, come faggot, come all ye fiends of hell—I fear ye not; ye have done your worst as far as pertains to myself, and also the true church of God. Some may have sore trials, but God will be their strength and their portion forever. Fear not, little flock; it is the Father's good pleasure to give unto you a share in his kingdom; yes, and on this earth too. Well, the first flight was from Old Jerusalem, to spread its benign influences throughout Asia, Africa, thence to the continent of Europe. And behold, look at the persecutors, at the beasts, the scarlet whore, crimsoned with the blood of the martyrs; the Babylonish Empire, arrayed against God's anointed and his followers!

The second flight, when the woman is persecuted in the fullness of time; when the Gospel hath been disseminated, hath spread in every land and in all nations; when the woman—the church—was of full age, not a virgin, in one view, but proclaiming the true Gospel, she *being* in travail. God's people are the true followers

of Christ; are a peculiar people, a zealous people; they contend for the faith that was once delivered to the saints. What saints? The apostles. Christ taught them, and we believe Christ and them too; and by faith and obedience we calculate to be made inheritors of the promises. This was my faith, and I have attained to the promises. I will say, for your encouragement, that ye also shall reap if ye faint not, nor tire in the way of well-doing. Put on Christ; bear your cross; despise the shame, and ye shall be made heirs of immortal life.

Being in travail, pained, being burdened as a woman in travail, pained to be delivered from that which God hates and all Christians should hate—sin. Well, on earth is Christ's visible church; he founded it, and it was called a woman.

And among the elderly men there was one the hair of whose head was white like wool, as white as snow. Well, he is the man-child that is born of the Sun; and the Church—the woman—is in Petersburg, Virginia—the First Baptist church. I was baptized with water, and afterwards by fire and the Holy Ghost; and when I overcame I laid hold of the old dragon, the serpent, the devil, Satan, and bound him a thousand years.

The second flight of the woman—the woman fled into the wilderness—was from the Old Country, from Germany and England, to America. Here the Gospel hath been promulgated since their arrival on the shores of this new country. Still, here in this enlightened land, the Christians, soon after settling on the shores of America, were persecuted.

The man-child's birth is not as Berzelius says. He is in the visible world. Nor is he as the Rev. George

Schmucker says. He says it is a customary figure among Asiatics to this day, and used in the most ancient books of the holy Scriptures, to term a nation a son; and a valiant, generous, and heroic people, a man-child. Thus, the Lord calls the whole nation of Israelites his son. He ought to recollect that the Scripture says they are not all of Israel that are called Israelites, but he that is circumcised in heart. Again, he refers to Ephraim, the tribe of Ephraim, his first-born; but does not God say he is like a cake not turned?

Hosea vii. 8.—However, as he says the church will be augmented, there will in this millenarian year be many sons and daughters that overcome, or that will be circumcised in heart, and be then the true Israel of God; but in this Christian race it gives all mankind, from the days of Jesus on earth, a chance, or an opportunity to enter the field—the way marked, the path laid down, and the stipulated cost. If he would win the prize named to the first that come off conqueror, the path would be to follow the Lord Jesus Christ. The way laid down is in the New Testament; the cost is death unto sin, and suffering all the will of the Father, as Jesus Christ suffered; and the prize—no man can tell but he who hath won: suffice it to say it is a crown of stars; it is a golden bowl, which is the golden sun; and the Father for wisdom, for God is wisdom; and also palms of victory over all sin; it is to be pure as gold, and have power to rule the nations with a rod of iron; to be one with Christ, a twin-brother,—I, over the Jordan of death, and he and I subduing all the kingdoms heretofore, and building up a New Jerusalem on this earth—that peace, and joy, and harmony may dwell with all the saints on earth, and that God may take pos-

session of the hearts of the pure as fast as they become purged from all sin. He then dwells in them, for God will dwell in the pure in heart; then you can see God. Well, I can see him with my naked eye, and look as long as I please, and he will not smite me, for I am born of him—the Sun; and I came through him—Christ—for he is God,—and Christ having went, after he arose, to his Father's throne on high; and I overcame, and took the book out of the hand of him that sat upon the throne, and did fulfill it, and thus overcame and am made like unto the Son of man—Jesus Christ.

You may see it means one man-child, for look, as I have before stated in Revelations, it does not say "to they," for if so, it would not apply to the man-child; for then it would apply to more than one; it applies to he or him in the single, not as a plurality; he becomes him, of all things to enjoy a heavenly inheritance on earth; and I would here say, that my rising from the dead does not prevent those that are asleep in their sins from being waked up to see their situation; nor do I hinder others from attaining to a more happy state than they ever heretofore enjoyed: quite the contrary; for I am as they that preach; I declare as they, and I condemn as they: they condemn sin, and so do I; they hate sin, and so do I; my Father hates sin, and so do I; and all the good hate sin, and that is just what I and my Father want mankind to do,—hate it so much that they will break off from sin, and do his will, and not their own perverse will. For whosoever doeth the Father's will, him he will love.

Rev. George Schmucker goes on to say, After all that has been said on prophecy, I would now ask the accurate and impartial historian whether he could apply its

contents to any except the German nation, and by it to all the Protestant churches, as connected with the shepherd's care after receiving the doctrines and worship of the reformation? He concludes that the German Empire was the man-son, and states that before Charlemagne had conquered the Saxons, this conquest was effected by a war of thirty years, (A.D. 772 to 802;) and only after the commencement of this period these holy exploits produced permanent and prosperous consequences among the Saxons and other nations in Germany. How mistaken my respected friend is, to think that the manly son would overcome the world, the flesh, and the devil at that period of time, (A.D. 772 to 802,) when all the Pedobaptists were slaying the Christians! And again, by what means does he ascribe their victory by a thirty years' war, not a spiritual war, but actually slaying mankind with sword, powder, and ball? Did Jesus overcome that way? If he would have reflected a little—he that would overcome must overcome as he did. Did Jesus, when he knew his enemies were all around him, take fire-arms, and sword, and slay all around him? No. Even when Peter defended him, and cut off the High Priest's servant's ear, he told Peter to put up his sword, for he that killed by the sword must die by the sword. This man did not overcome with a sabre or a carnal weapon; he warred with spirit against all wickedness; he suffered as Jesus suffered; although great was his sufferings, he was bold and valiant; he fought his way through this vast howling wilderness; he fought against the enemies of God, against the principalities and wickedness in high places; he buckled on the whole armor of God, and has now *got it* on, and will never lay it down. I never will give

up my crown to another. I fought not for a crown such as earthly monarchs wear, but for a royal diadem, a crown of glory that fadeth not away.

Talk not of a whole German nation as representing the man-child born of the Sun, and ruling the nations with a rod of iron. The Scripture is plain enough on this point, to be sure; it says it should be toward the west. Well, this is far west of England, and still farther west of Germany. And again, has the German nation hallowed the Sabbath as they have done in the United States? You will agree with me, at least those that are acquainted with the habits of the people, that they have not. I do not say that many pious, good men have not lived there, and died there in the faith of their fathers before them; but I take no man's, but my own faith. I took that faith which I conceived the man Jesus took; he built upon the word of the Father, and I found it to be death unto me. I was sold under sin, and I died unto sin, and the soul that sinneth hath to die; and I rose from death and hell, and have lived on earth now nearly eight years.

As I said, I esteem him very much for his piety and zeal, and I know he was endeavoring to do all the good he could while on earth; and this much I know: he is a happy spirit at this time, and his table showed that in 1850. Well, as I have frequently said before in my book, my suffering was long and painful—full forty years—and I know that the devil was at me night and day, until 1850, (the seventh vial, as the Rev. George Schmucker brought his table to,) when I suffered and rose from the dead, and between 1850 and 1853 I had a temporal rest; then, in 1853, I suffered all the powers of the seven vials of wrath poured out upon me, and died in

hell, or was made pure by suffering in hell; and have now overcome death and hell, and there is no more hell for me; and mankind are now being purified, and sin is departing from the earth as fast as the wheels of time can carry it off.

All men are by nature the children of wrath, and are under just condemnation, although they have not sinned under the similitude of Adam's transgression; for we die not for the sin of Adam, but for our own sins,—all men have sinned and come short of the glory of God; all have acted ingloriously, and set at naught the counsels of the Almighty, and have said by their acts that they would not have the man Christ Jesus to reign over them. Now power was given to him over all flesh to subdue the reigning sin that was in mankind, and it is through him that we are cleansed and made pure; and when purified by his power, and have been set free by him, we shall be free indeed; because it is Christ who hath risen that condemns sin in the flesh, that we may be made the righteous of God through him unto eternal life.

Jesus Christ's dying does not exclude us from dying unto sin, for Jesus died unto sin; nor does his dying prevent the bodies of men from dying, and our bodies from becoming inanimate; nor are those bodies that return to the dust ever reanimated again, nor does that dust ever become human beings and be joined to spirit; for as the tree falls to dust, so it remains dust; but the spirit goes to God and is then purified, and returns to dwell in earth's inhabitants. Again, cannot a man be purified here on earth? Yes; for what do men pray for if they do not expect that God will answer their prayers? Christians have faith to pray; and some, I fear, have too *little* faith, because they do not realize at once that

great change of feeling they expect; they expect that a few prayers—probably once a week, on the Sabbath—will do very well, and that is as much as God requires at their hands. Mistaken souls! Prayer once a week is not "Pray without ceasing, and in all things give thanks unto God, which is your reasonable service." Show me a prayerless Christian and I will show you a lean soul; also, show me the man that neglects the study of the Scriptures, and he will also be lean. The diligent soul shall be made fat; he longeth for spiritual bread; the Word is Spirit, and the Word is again made flesh and dwells among you in the city of Petersburg, as the only begotten of the Father, full of truth and grace. How as the only begotten? Why—as this I can tell—as the only begotten of the Father through Christ. I came through Christ to God, and Christ no more condemns me. I am like him, have his spiritual image, which is new-created by and through him, having abolished in his flesh the enmity, even the law of commandments contained in the ordinances—for to make in himself of twain one new man, and so making peace. I, the second man, am as Christ, as the Lord from heaven; Christ and myself are as one man—one new man, new-created, and also one with the Father. I once was afar off, but, having suffered as Jesus Christ suffered, have become the son of God,—and if a son, then an heir to an inheritance incorruptible, undefiled, and fadeth not away, and is in reservation for all that suffer the whole will of God. But God will not receive you until you become pure; until your old sinful nature is destroyed: you must have the old nature refined with refiner's fire and fuller's soap, and all the dross burnt up within. Then you will have such peace within that it

can never be destroyed; you then will be no more strangers and foreigners, but fellow-citizens with the saints and household of God; and you will be built upon the foundation of the apostles and prophets,—Jesus Christ himself being the chief cornor-stone,—in whom all the building, fitly framed together, groweth unto a holy temple in the Lord, in whom ye are also builded together for an habitation of God through the Spirit. Well, through the Spirit working in you, ye are made pure by its effectual working,—for the power of the Spirit is sharper than a two-edged sword. Now the two-edged sword may take away the life of a man—I mean a steel sword—but will not cleanse from sin. But the Spirit of God is sharper, to the dividing of marrow and joints and sinews asunder—a discerner of the thoughts and intent, and the purposes of the minds of all mankind. Who can fathom the depths of the human heart but God? He searcheth the hearts and trieth the reins of all mankind; and I do most heartily thank him for so doing. Oh what a world of wickedness is found in the depths of the depraved heart! it is like a cage of unclean birds, filled with all manner of evil—filled with wicked imaginations, studying all manner of evil, and how best to carry it into operation. He does not think that God knows; he does not consider what he is about, nor to what it will tend. The good man is right the opposite: he is opposed to all evil thoughts, all evil imaginations; he prays heartily to get rid of all the inward corruption of the mind, which is so far alienated from the life of God by wicked works; he feels condemned in the least act of disobedience. Therefore he tries to bring his mind under sweet subjection to the *divine will*, and thus he struggles against his old wicked

nature, and calls for aid to him who hears his cry, who gives him aid to overcome all the evils of the first sinful nature that he was born in, or that was in him when he first opened his eyes to see the light of day in the world. It is a hard struggle, it is a warfare—a continual warfare—until you conquer; but after the enemy is routed out of the citadel and a stronger and purer force takes possession, the enemy can no more find a lodgment in the purified man, for he is the temple of the Holy Ghost. We hear so much complaint among the professed followers of the Lord Jesus Christ, that it almost deters the worldling from seeking religion. If you get in conversation with some of the nominal professors, they will run on, in conversation, something after this strain:—

Christian.—Good morning, brother B.; how do you do?

Nominal.—Really, I am tolerably well. I suppose you are well?

Christian.—Oh, yes, I am very well. I was quite delighted in hearing brother D. discourse last evening, at the church, upon the perseverance of the saints, although he dwelt rather largely upon the vast hereafter, and not quite so much on the life and happiness of a true Christian at the present, or the present enjoyment that he may attain to by being dead unto sin.

Nominal.—Dead unto sin! Do you think that any man can be dead unto sin in this life? How you talk, brother B.! There is no one can be dead unto sin in this life.

Christian.—Well, when will he be dead unto sin? Are we not commanded to work out our own salvation?

Nominal.—Well, we cannot get rid of sin; we have

to die; or, at least, I mean to say that on this earth we cannot be free from sin, we cannot be holy; I do not believe any one can be holy before he dies.

Christian.—Then I suppose that after he dies he is going to work in the vineyard of the Lord under ground.

Nominal.—Well, I don't know how it is. I know I am not happy; I am often vexed and crossed, as I see others, and they say so, too; and I have many trials, and we are told that this is a probationary state—a state of trial—and I believe all Christians have their trials here on earth, and I don't believe any can overcome here in this life.

Christian.—Well, my brother, if none can overcome in this probationary state, why do you try to overcome? Why do you seek God at all if he is not to be found? He is not a God afar off: he is nigh unto all that call on him in sincerity, desiring to do his will.

Nominal.—Well, I hope that I shall go to heaven when I die; I attend church regularly when I can, and I hear the preacher say that we are here with fears and doubts and trials, and we lose our near connexions and dear friends, and all have to die, and that our bodies are consigned to the loathsome grave, food for worms. It is an awful thing, I sometimes think, that I have to be eaten up by worms and leave all my friends on earth; but I must be there, I suppose, when the worm eats me and dies not.

Christian.—Why, brother, you have mistaken the thing altogether.

Nominal.—Oh no; we must lay in the grave till judgment, and give an account of the deeds done in the body.

Christian.—You said none could overcome on earth,

and when you went to the grave you had not overcome, and you have lain in the grave and the worms have eaten you all up. Then you made no advancement in the divine life while lying in the grave, as you say, but the worms gnawed you all up. How or where will you be, then, if the worms have eaten you all up, when that great judgment arrives? for you say it will be a judgment day—some one particular day—that all will be assembled, and I suppose you mean all at one time—all will have to appear on that day.

Nominal.—Yes; that is what I believe, and have been taught by the preachers.

Christian.—Your preachers, or teachers, are entirely wrong; for when your body went, or goes, to the grave, you are not deposited in the grave; your spirit goes to God, and is judged immediately; as soon as the breath left your body the body became lifeless, the spirit went to God, and then it received the reward according to the deeds done while you lived in that body that lies in the graveyard. Well, then, if you did not overcome before you left the earth, or before your spirit left that body on earth—if you did not make your calling and election sure, and serve him, you have no part in the first resurrection—you have to suffer in spirit what is called the second death; the first death was the death of the body, and as you had not been crucified unto the world and the world unto you before you were put in your coffin, you did not have a part in the first resurrection, for you had not died and become a dead body unto sin; but now your body—the mortal part—is in the grave, and the spirit still suffers the second death, which is called suffering his part, or according to the deeds done in the body; for your spirit, while in that body, had not died;

the evil, sinful nature had not been subdued; or you had not been baptized into the death of Christ, and had a part in the first resurrection; you had not died unto sin and been raised in the spiritual likeness of Christ; for had you been baptized into his death by fire and the Holy Ghost, and all your sins or dross burnt up, you that were once dead in sin would have been, as Paul says, baptized for the dead and attained to a part in the first resurrection.

Nominal.—You are too deep for me—you are too spiritual.

Christian.—Well, brother, what is a Christian life but a spiritual life? It is the spirit that quickeneth the body that I now have that hath become dead unto sin, and the spirit within is a living spirit: it hath light, life, joy, and peace, such as I had not until I died unto sin and rose from the dead and was judged, and God sent the Holy Ghost into me, because I had become pure; the body had been purified, as before remarked, and God the Holy Ghost makes his abode within. It is the Christian's privilege to make higher and higher attainment to the divine life. Every inch of ground is something; any duty neglected is a loss, as trifling as you may suppose it to be; if you seek God, and you feel bad, it is a good sign; do not give up, but persevere; and if you feel worse, so much the better sign still: you may think it is the Lord's doings. If the devil tempts you, so he tempted Jesus—so he did me; he overcame, and so did I. No doubt you will have to resist all that is lurking within you, and you will have to resist those temptations of evil that are in the world, by which all Christians are surrounded. Vanity seems very fair; pride raises his *head; our* fair worldly honor, as a brave man, has been

accosted; we are called cowards for not resenting every pitiful insult we receive from those who are beneath our notice; we are called too sactimonious. Do you not know, says one, that he took the lie, the other day, from Mr. Squabble, and heard another call him a fool? He would not have dared to call me so: I would have knocked him into dishwater, and he knows that. The Christian will have to put up with all these taunts and gibes; and the best Christians, generally—at least in days of old—were the most persecuted; I will not say how much I have been persecuted here, for I have said enough already. This much I will say: those that live godly in Christ Jesus shall receive persecutions, trials,—some more than others, and some probably very great suffering—for to die unto sin is suffering greatly. This I know for myself and not for another. However, as great as my sufferings have been, they now are over and past, and I have become united to the Trinity—Father, Son, and Holy Ghost.

Nominal.—Then you say sin cannot dwell in you, and you cannot sin.

Christian.—Yes, I say sin cannot dwell in me; nor can anything that is unclean, or maketh a lie, enter into me, for the Godhead bodily dwells in me; I am united to the Godhead, and greater is he that is within than all that are without—that is, greater is the Spirit within. The Spirit that is within fills immensity. God's infinite mind is within; my mind is the mind of God; his mind does not only fill me, but fills all space; and wherever a soul is new-created, he hath the mind of God; he hath not that mind until created anew through the Lord Jesus Christ, for you must come to God through him; it is he that rose from the dead who condemned sin in the

flesh, that we might be made the righteousness of God through him. Thus, having suffered all the will of the Father, even as Jesus Christ suffered, I reign with him in Spirit; and revelation tells you that he (not they) that overcomes shall reign with Christ a thousand years, and the second death hath no more power over him.

Nominal.—I did not know that a man could overcome before he died.

Christian.—He overcomes by dying, and when dead unto sin—or having suffered for sin in the flesh—he overcomes the flesh, the world, and the devil that once reigned in him; he is cast out, and God now makes his tabernacle within; he is—or hath become—the last Adam; he is made a quickening Spirit; he hath a natural body, as Jesus had, and his spiritual body is within. The Godhead is the spiritual body that dwells within; and do you not think the man that hath the Godhead bodily within can keep his mind in perfect peace? He walks in wisdom's ways, and all his paths are peace; he can look back upon his past trials and sufferings with very little concern; he knows the future; he has nothing to fear; all sorrow for sin is forever banished from his mind; his mourning is turned into joy. Oh how happy is the Christian's lot! Without Christianity his trials would overwhelm him; but God is his stay, his support in every trying hour. Well hath Jesus foretold that his enemies should be those of his own household. Look at Job's trials; look at Bunyan's family; but God is able to overrule all for good to those that stay their minds on him. Christians do not, when they are reviled, revile again, so as to lose their Christian balance, and go into sin, as some do, to drown sorrow. Bear your *revilings* with manly fortitude, with Christian fortitude,

and all will work for your good, and to the condemnation of your enemies. The old proverb will come true: Barking dogs seldom bite. It is best to take but little notice of them, but to keep in the path of duty. Those that get angry always have the trouble to get pleased again; but when all anger is put beneath the feet, it cannot rise to do any harm.

Nominal.—Then all anger is beneath your feet.

Christian.—Certainly; it cannot get into the heart, for there is the indwelling of the Holy Ghost.

Nominal.—Well, I should like to be in such a state of mind; but I am so easily fretted, and I cannot make everything go as I would wish.

Christian.—Well, my dear friend, you know all have not the same mind; there are many men of many minds, and if all do not agree with you—or they should differ with you—it is not necessary that you should get angry; probably some of them may be more right than yourself, but strive to have the mind of Christ; he did not tolerate vice and wickedness, but did all the good he could when on earth, and he was a pattern for you to follow; he had a meek and lowly mind in the days of his flesh; you should constantly keep the eye of faith fixed on God, and try to bear all the crosses that the Christian is called upon to bear, knowing that by patience and suffering you will be enabled to overcome them all through him that strengthens you in the inner man; although the outward man perish, the inward man is renewed. James said, Count it all joy when you fall into divers temptations: it is for trying your faith. Faith worketh patience; let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Let the brother of low degree rejoice in that he

is exalted; but the rich, in that he is made low: because, as the flower of the grass, he shall pass away; for the sun is no sooner risen with a burning heat, but it withereth the grass and the flower thereof falleth, and the grace of the fashion of it perisheth; so, also, shall the rich man fade away in his ways.

Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord has promised to them that love him. Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil; neither tempteth he any man; but every man is tempted when he is drawn away by his own lust, and enticed. The natural man, before he becomes truly converted to Christianity, is easily led astray; he himself being blind is led away by the blind, and they both fall into the ditch; but the Christian that hath the eyes of his understanding opened, can see the right path; and if he knoweth the right he should pursue that path. For instance, if I had traveled a certain road, which was a bad one, and always met with some mishap to my hurt, it would be wise in me to take another road. When men run into sin they are on the wrong road; in every sin they fall into they get worsted, and I cannot believe but what it leaves a sting behind. Oh, there is a monitor within that tells them that all is not right; they know they are wrong, and some—yea, too many—the wrong pursue! Stop, sinner; pause, reflect upon thy conduct. What hast thou been doing through the last month, the last week, the last twenty-four hours of thy life? Wouldst thou be happy? Seek him who is able to give happiness far beyond all that the vanities of the world *can beget* you. He is able, if you seek him with all

your heart, to give you that peace of mind that this world cannot give nor take away. Believe me, there are many that have tried the path of the righteous, and they find it shineth brighter and brighter unto the perfect day. Be wise; you are not too young; you are not too old, and there are great promises to the young, to those that seek me early, said God. What a pleasant thing it is to see the young training up in the admonitions of the Lord, and to see the aged engaged in such a noble enterprise!

How blest is this country,—this Gospel land of liberty,—where we have our Christian Sabbaths and Sabbath school instructions! Here, under our own vine and fig-tree, we can worship God, and none dare make us afraid; and how we should prize the hallowed privileges, and how accountable we are if we neglect to improve them. The time has come when those that are asleep should wake up to the great responsibilities that devolve upon them. Lord, open thou our eyes that we may behold the wonderful workings of thy law. May each believer in the Lord Jesus Christ be up and doing while the day lasts, for there is no more work for any one to do when confined in the narrow limits of the grave.

Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp of life holds out to burn,
The vilest sinner may return.

Come ye all, both old and young,
Of every name, of tribe, or tongue,
Embrace your Saviour and your Lord,
Believing, trusting in his word;

Go tell him all your wants and woes
So he may banish fears and foes
And come and dwell with you within,
Freed from every hateful sin.

Then shall your joy ever be lasting as eternity. These heavenly joys are attainable here on earth; here is the land of spirits; all mankind have a spirit either good or bad; try and seek a good spirit; try and subdue all evil that is within. Seek the Lord at all times and in all places wherever you may go; ask him to direct you in all your pursuits, and in all things that you severally are engaged in—in all your pursuits in life, for he will not be a God afar off to such as thus seek him. God giveth wisdom to such as be of an upright heart and ordereth their conversation aright; he will show unto them his loving-kindness, and no good thing will he withhold from those that walk uprightly and fear to displease him. His goodness to us should lead us to love him with all the heart, with all the mind, with all the soul, and all our strength. He is our life, our breath; and should we not spend that breath in a manner as becometh his children? Do good one toward another; be hospitable, courteous, not despising one another; cultivate all those graces that so much adorn the Christian character; be moderate in your desires in pecuniary matters, not over-reaching to defraud in any wise; rather give way than to gender wrath or strife. He that doeth wrong hath to suffer for the wrong he doeth; for vengeance is mine, saith the Lord, and I will repay. Beware of covetousness, for it is idolatry.

THE LAMB ON MOUNT ZION.

AND I, John, looked, and lo, a lamb stood on Mount Zion. This lamb could not have been Jesus, for John had seen, with the natural eye, the Lamb Jesus crucified; but it was a vision that was to come in the future. It means the man-child that was born of the Sun, born of God, taken from the church—the woman clothed with the sun, Christ, the bread of life. What was Jesus Christ's commandment after he had risen from the dead? What was his charge to his apostles?

Mark xvi. 15.—And he said unto them, Go ye into all the world and preach the Gospel to every creature, and he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe in my name: they shall cast out devils; they shall speak with new tongues. And, as I have observed before, he comes in Spirit in another person—in the Lamb slain—the man-child.

Rev. xii. 5.—And she—the woman—the true church visible on earth, of God's own right-hand planting. Who was at the right hand of God? Why, Christ. Well, then, the woman from whence the child came forth eventually must be Christ's church—the Baptist church. Believe and be baptized and thou shalt be saved. Well, the little church—for it was visible—had light; her candlestick was not removed; we had many faithful friends of Christ, and probably have done as much to build up God's kingdom on the earth as any other, according to its membership. And she—

the woman. This does not mean the female exclusively; it alludes to both sexes, male and female, for a whole church is called as a bride being prepared for her husband. Well, was not Christ betrothed to the woman—the bride—the church? You will certainly agree here in this. Which church is he most attached to—the one that obeyed and followed him, or to those churches or congregations or associations that say, We are the church? We should say he was most attached to that people that loved him enough to obey him. If ye love me, do my bidding. Believe and follow me, and lo, I will be with you unto the end of the world. Well, in this said church, which is (in Rev. xii.) called a woman, I suppose its members were as much pained on account of sin, and labored as hard as any other sect or denomination of so-called Christians. So the woman is clothed with power,—for Christ's church is clothed with power,—clothed with the sun; and the moon represents the old woman not freed: the Sun means Christ. This church—the woman—had the moon under her feet; so much so that the anti-christian power, which answers to the old woman, could not overcome her; her candlestick or light should not be put out, for by your faith and obedience, I (Christ) am bound to be with you, even unto the end of the world. And a crown of twelve stars upon her head. This means the doctrines of the twelve apostles: they were great lights—stars. Are not all who follow the Lord Jesus his brothers and sisters? So say the Scriptures.

She being with child, cried, travailing in birth, and pained to be delivered; well, each of this woman's membership—the Baptist church—was pained, and longed to *be delivered* from the burden of sin. Among its mem-

bership there was one whose head and hairs were white as wool—as white as snow.

And there appeared another wonder in heaven: And behold a great red dragon, having seven heads and ten horns and seven crowns upon his head. This means those that had departed and were in the church triumphant; they were, or had been, purified. And the seven stars were down on that dragon,—the seven beasts with ten horns,—subduing them. The ten horns of the seven-headed dragon is the Roman Papal power, and is called the anti-christian power, or the red dragon, because of the blood she had spilled. Well, we all know that if old Papal power should gain strength she would overrun Christendom and again establish inquisitions, and be as great a persecutor as ever; all she wants is the power.

And his tail—the tail is at the end, a small part not yet subdued; but as small as it seemed to be—drew the third part of the stars of heaven, and did cast them to the earth. And the dragon—the old serpent, the devil, the anti-christian power—stood before the woman (the church) which was ready to be delivered, for to devour her child as soon as it was born of God the Sun. And she brought forth a man-child who was to rule all nations with a rod of iron; and her child was caught up to God and his throne. I sit on my Father's throne, and I cast out the great dragon—that old serpent called the devil and Satan—which deceived the whole world; he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice in heaven, saying—I am in heaven here on earth,—Now is come salvation, and strength, and the kingdom of our God, and the power

of his Christ. I am the power of his Christ, and God both, for the accuser of the brethren. Who accused the brethren? All the Papal power accused the brethren. Did they not call all other denominations of Christians heretic, and persecuted them even unto death? Yea, millions of them. There was no death too cruel for them to invent; committing murder in all shapes and forms. Well, the accusers of our brethren are cast down—lost their power; so the power that was ready to devour me (the man-child) I have got under me, which is the world, the flesh, and the devil. So when I was born of the woman, the devil and his angels stood ready to devour me, but I am protected by God the Sun; for, says God, I am a Sun and a shield: I will give grace and glory.

In the resurrection one star differeth from another: there is a glory of the sun, which is the glory of God; and the glory of the moon, and all the glory she hath is of the sun; and there is another glory of the stars. Well, all the glory of the stars is the glory of the sun; and another glory on earth, and these are the children of God. Well, if I was born of God the Sun, I also have the bright and the morning star, which is Christ; and the glory of the sun, which is God; so I have the glory of both God and Christ, which makes all true that the Book of Revelation said of me. Him that overcometh shall inherit all things: I will be his God, and he shall be my son.

I am on Canaan's happy land; this is Canaan's happy land. I have passed the Jordan of death, and all that cross the Jordan of death shall be happy. The land of Canaan signifies all Christendom; the city of the New Jerusalem, the church of Christ, a spiritual house, (for *all* purified Christians will be as one house,) the house

of God,—as Mount Zion, the place of God's chosen people,—the habitations of the pure. These departed spirits are composed of the New Jerusalem above, purified men and women and children; and the New Jerusalem comes down to earth and commingles with the saints on earth, and joins in loud hallelujahs to God and the Lamb. And the man-child is anointed with the oil of gladness—is one with Christ and God—and sits on Mount Zion with his Father, from whence he governs and protects and communes with his people.

And when the dragon saw that he was cast upon the earth, he persecuted the woman which brought forth the man-child. The devil is come down with great power. Do you not see the signs of the times? Do not the wicked wax worse and worse? And to the woman was given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and a half time, from the face of the serpent. This wilderness, no doubt, is America. Here Christians are not persecuted as in anti-christian countries. The devil makes war now with all the inhabitants of the earth; he comes down; he is angry with the nations of the earth; the dragon makes war, or persecutes Christ's church. But here, in this country, Christianity is tolerated, and the beast hath lost his power. Popery or the Pope cannot rule in America, and his power, and all anti-christian power will soon be done away with.

And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. This water that the serpent casts out is the water of affliction and trials which Christians will be called to endure; the serpent hath power to

torment the anti-christians and all that have not overcome. The earth helped the woman, the humble follower of Jesus; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth.

This shows that God would destroy those sinners who oppose true Christians. Those pagans and idolaters the earth would swallow up: they would either be killed in battle or die of pestilence and disease, and be consigned to the earth—beneath the clods of the earth. But the righteous would not be swallowed up in this flood; they would be able to stem the flood of wrath poured out, in the vials, upon all the inhabitants of the earth.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed. The church is here represented as the spiritual seed. To make war!—who with? Why, to make war with them that keep the commandments of God and have the testimony of Jesus Christ.

I overcame, as remarked, in the year 1850, and from 1850 to 1853 I had some little abatement of my sufferings; but in 1853 I suffered all the wrath that the devil and his angels could pour out upon me, and overcame death; and hell had to give me up, for I could not be held in death any more. Therefore, having overcome all devilish power, I cut down the old dragon—that old serpent which is the devil and Satan—and bound him a thousand years. During the millennial years he was to have a seal set upon him, that he should deceive the nations no more till the thousand years should be fulfilled. Well, all mankind will find out the devil,—for he will torment them,—especially the wicked; he will not give them much rest; and he will try the saints,

also; he will not deceive the nations—for he will let them know he is the devil—for he is cast down upon the earth, the bottomless pit; this is a place of woe to the inhabitants of earth, for the devil and his angels are cast out of all good Christians that enjoy heaven. And there was no place found any more in heaven for the devil and his angels; that is, he cannot destroy the heavenly enjoyment of the truly good Christians; they shall enjoy a heavenly rest. Remember Christ's own words, My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you. If ye love me, keep my commandments; and ye should rejoice because I said I go to my Father, for my Father is greater than I. I, Delano, am one with God the Father, and with Jesus Christ. Jesus, the first witness; and Delano, the second witness.

THE VISION OF THE TWO WITNESSES.

NOTHING hath been so great a mystery as the prophetic account of the two witnesses. I have given so full an explanation of the witnesses that I shall say but little more here.

First, Jesus was a witness for God his Father—that you all will agree to. You will agree that his mouth was made wisdom—the wisdom of God the Father. God

was manifest in the flesh; for John says, In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. Now this means when the morning's first dawn of light shone upon the Word, the Word was God, and those two were one in glory, the Father and the Son; they had glory together, even before the creation of man and woman; they created the beasts of the field, the fowls of the air, long, long before Adam and Eve were created. Well, the angel of God, after the fall of man, undertook to redeem, or engaged to redeem, the promise which was made, that the seed of the woman should bruise the serpent's head. Well, the serpent's head was the devil. Jesus was the seed of the woman—the promise. In due time he came, born of a virgin, and was called Jesus Christ. Well, this Son had a second birth.

John i. 13.—He was not of blood, nor of the will of the flesh, nor of the will of man, but of God; and the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth. First all are begotten of the will of man and of the flesh; and the next birth is of God, and God is fire. He was being crucified from his youth up to manhood; he bore sin in his own body until he overcame the world, the flesh, and the devil, and he marked out a way that we might follow after him. He was the way, the truth; he fulfilled the Old Testament Scripture, and was obedient to the death of sin; for the Scriptures say, He bore our sins in his own body. Well, we all have to bear our own sins in our own bodies until we are crucified unto the world, and the world unto us; and we have to suffer as Christ suf-

fered, or be purified by God, as he was; and God is consuming fire. So after he was made pure and overcame, he says, The prince of this world cometh unto him and findeth nothing in him. Who was the prince of this world? The devil is called the prince and power of the air, going about like a roaring lion, seeking whom he may devour; he cometh unto him and findeth nothing in him, although he had led him up on the Mount to be tempted; but he resisted him, as it is written, Get thee behind me, Satan.

Well, he overcame. Then he was the first witness to the truth of God the Father. All the Christian community believe these facts. He was raised from the dead by the power of the Father; before his leaving the earth and ascending on high, he testified that all power was given unto him over all flesh. Well, he arose and ascended on high. And he came again on the day of Pentecost, and hath been in mankind ever since, subduing sin in the flesh of mankind. He was to put down all rule and power, and subject all kingdoms, and when he had accomplished this, then he himself was to be subject unto him that puts all things under him, that God might be all in all. As he had to subdue all mankind, he is now subduing the kingdoms of antichrist and all nations.

Now the Scriptures speak of two witnesses. Well, if Jesus Christ had power over all, he certainly had over one person. Well, suppose this person was an humble follower of Christ, and followed after him by taking up the cross, and was willing to bear all things, and suffer all things, for the love of God and Christ, and looked to the recompense of reward, believing that it was possible, according to the Scripture, for one to

overcome,—for I had a little more faith than the generality of believers. I believed that faith overcame the world, with perseverance and humble submission,—do you not suppose that such a one would be tried and tempted of the devil as Jesus was? I tell you the truth: I had to overcome as he overcame,—suffer all the will of God,—for I had transgressed the law, and died under the law, even as Christ died; and I am a witness (the second) for God. Thus, Jesus Christ, the first witness, and Charles Anson Delano, the second witness; and I am the man-child born of the Sun, from the woman (church) which Christ set up in Petersburg, Virginia, (the First Baptist church,) his visible church. He (Christ Jesus) was the first witness; he was the first olive-tree under the Jewish dispensation, for he was taken from among the Jews; and he was the first candlestick, the first great light, to enlighten the world; and as I have overcome as he overcame, I am also as he is,—for us two are made one,—as the Scriptures declare, out of two God hath made one new man, by which he will fulfill all things. By this one new man he will fulfill all things, for the man-child born of the Sun is to rule all nations with a rod of iron, for he hath all power given unto him.

Rev. v.—In the first place I will ask, Who is worthy, or who was worthy, to open this Book of Revelation? Was any other than him whose sins had been slain? Could any other unfold the mystery of this Book? Jesus was slain; he could not come again only in another person, for when he arose on high he became a disembodied spirit. So you will be vastly mistaken if you expect to see Jesus coming in the clouds, in the

form of a man, or in that same body that he arose and ascended on high in.

Rev. i. 13.—One made like unto the Son of man. Jesus was made the Son of God while on earth; for at first he, as others, was the son of the devil. What is in every child born into the world? The devil. God being consuming fire, destroys the works of the devil. Well, he (God) destroyed the works of the devil in Jesus, and I am born of the Sun to destroy the works of the devil. I am the first and the last that dwell in the man-child born of the Sun, for God is the Sun. I have overcome the sun: the sun cannot burn me any more, and the sun was Lucifer; and the moon was the devil, and she cannot smite me any more; and Saturn, and Jupiter, and Mars, and Venus, and Earth, cannot smite me any more: I have overcome all things.

THE WOMAN'S FLIGHT INTO THE WILDERNESS.

SHE had two flights. The first was under Moses; the second, under the New Testament Dispensation. The woman is represented, under both dispensations, as in sin, or as freed from sin. You will perceive that the man-child does not refer to Jesus; but the Scriptures plainly teach that he was born of the Virgin Mary. The whole church militant on earth is called a woman, or a bride, as you may call it—for both signify the same. Under the new dispensation Christ set up a church, (not Moses,) of whom Moses was only a type.

Now the only difficulty the reader may have is to determine which is the church, or woman, that have obeyed his commands; and, certainly, out of that woman came forth the man-child born of the Sun. It must be some one person that was born long after Jesus had left the earth, for he had gone to unite himself again to the Father. So it is not as some expositors have proclaimed, for in the very first chapter of Revelation, one sat like unto the Son of man—like unto Christ Jesus; he had overcome as Jesus overcame. I trod the wine-press alone; I drank of the bitter cup of wrath; I suffered as Christ suffered; and I now reign with him. We two are of one mind: the mind of God the eternal Father, for Christ and God both dwell in me and the Holy Ghost. The kingdom of God is on the earth, and not in the air above our heads, as some suppose; nor do mankind go away up yonder to heaven, for heaven is not in any of the planets above the earth. Heaven—what makes heaven? Peace and joy in the Holy Ghost; purity of heart. God dwells in the pure in heart and keeps the mind in perfect peace. The saints shall possess the earth—have peace on earth. What did Jesus tell his disciples when they asked where was the kingdom? The answer was, Nigh unto you—set up in you. Well, if God's kingdom is within mankind, will he not purify the members of his kingdom? It is nothing but impurity within that makes the creature unhappy; for this we groan until delivered. It is the office of the Holy Ghost to purify, and when pure the Holy Ghost dwells within. God dwells within, and we have peace with God through the Lord Jesus Christ.

The meek shall inherit the earth. In days and *years* gone by, the anti-christian power reigned, the

man of sin; but now the man-child born of the Sun reigns; and he hath it in his power to subdue concealed sin, where sin once reigned unto death. Now we are made, by the grace of God, to die unto sin and to become new creatures; one having died and overcame, hath attained unto the resurrection of life. The millennial year commenced on that very day. I have given the year and month heretofore, which makes the two witnesses complete as to the power of the resurrection.

Jesus overcame when about 33 years old on this earth. Well, I did not overcome until I had suffered forty years, and I was fifty years old when I rose from the dead; and in 1853 I suffered all the wrath that could be poured down upon me. Did Jesus suffer wrath? Certainly; we both suffered, and now reign as one man—one new man. He that overcomes (Christ said) shall sit down upon my throne, even as I overcame and now sit down upon my Father's throne. Well, God was enthroned above all mankind, and Christ was with him; his Spirit was pouring out upon mankind over all the earth, and when one overcame, which is myself, I also sat down upon his throne, and I took the Book out of the right hand of him that sat upon the throne. Who sat upon the throne? The man of sin usurped power, and as I overcame the world, the flesh, and the devil, power is given unto me, (for I have the power of Christ and God,) and I am with Christ in spirit as well in the church militant as also I am in the church triumphant. My spirit is above, and on earth, too; for God's Spirit and my spirit are one.

In man's probationary state is the trial; his sufferings; his crucifixions. The seventh trumpet is sound-

ing, and the Brass Kingdom, which hath so long ruled over the nations of the earth, shall be broken. It shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things. As iron, that breaketh all, then, shall it break in pieces and bruise. And this kingdom is the Fourth Kingdom. And in the days of these kings (Dan. ii. 44,)—what kings does Daniel mean? Turn to Revelation xvii. 11.—And the beast that was and is not, means, is not a beast; but is of the eighth, and is of the seventh—the eighth sprung up out of the seventh. Those have all passed away. Eight of the ten are gone to perdition. Seventh and eighth: Mohommedan power subdued by Bonaparte. He honored the God of forces, and he stretched forth his hand upon the countries, and upon Egypt, (I refer to the battles of the Pyramids,) against the Turks and Mohommedans, and he (Bonaparte) came to his end and none could help him.

Rev. xix. 29.—And I saw the beast. Now the Mohommedan power was a beastly power, and he (the head) that ruled was a false prophet. And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse. Who was this that sat upon the horse? It was Bonaparte: he fought against many kingly powers; he took gold and silver; he robbed the Catholic churches of their golden images; and he overcame and put down, in a measure, the Papal power, the beastly power; he also subdued, in part, the Turkish and Mohommedan power. But tidings out of the east and the north shall trouble him. Did not he have great trouble in the battles with Russia, when England went against him with her power, under Wellington; and was he not ta-

ken soon after and tabernacled between the seas; and did he not come to his end and none to help him?

Rome is not now as she was once. The seven heads are being subdued as well as the ten horns, or ten kingdoms. The ten kings that have been made drunk with the wine of her fornication gave their power to Popery one hour with the beast; they were of one mind, and gave their power and strength to the beast. The seven heads received the mark of the beast in their hands. How in their hands? Why, by giving them a helping-hand. And they took it in their heads to fight against the Lamb, or his power, and the Lamb's power overcame them.

Thus I have written, and these things that I have written are. All the great struggles now going on among the nations, mostly in Europe, are according to Daniel's prophetic visions and the Book of Revelation; and they will continue in those parts until idolatry and superstition shall be done away with, and the kingdom that is now set up, which is God's kingdom, (called the Fourth,) and is of the Third Dispensation, (Christ's dispensation,) which was commenced by Jesus—by the man Jesus. He overcame, and thus became an inheritor of eternal life; he founded a kingdom, which was partly broken into many churches on earth, and they mingled with men; or rather, I should have said, the kingdom would be divided—God's kingdom, or the Christian kingdom—from the devil's kingdom. In Christ's and God's kingdom there should be the strength of iron, which would, you perceive, be mixed with miry clay—with men; and as the toes of the feet were part of iron—strength given to God's people to walk with God—and part of clay, here is represented mortal man. So some

would be on God's side, and some not professors of religion. And, whereas, thou sawest iron (good Christians, strong in the Lord) mingle—for iron is here compared to the strength of the Lord—with the seed of men; this is that they shall associate, mingle among mankind, but not cleave one to another. The Christian will not agree with the sinner, and the sinner will not agree with the Christian. Their walk and conversation will be different, be divided, separate.

Forasmuch as thou sawest the stone cut out of the mountain without hands, and that it break in pieces the iron, the brass and the clay, the silver and the gold. First, man—sinful man—is as strong as iron against God and his anointed; he is bound in iron and in brass; he is represented as clay, a mortal being, bound in fetters of sin; when he turns from sin he has to be purified, as silver and gold, by fire and the Holy Ghost. God's power being strong as iron, holdeth the rods of chastisement; and the man-child born of the Sun is one with him, and the Father makes him co-equal with his Son Jesus Christ and himself, but gives the power to the last son, the man-child, and still they both are as one, two, or three; they may be in Europe, in Asia, in Africa, or in America, at the same time, and all three be together in Petersburg. The united Trinity actually is in Petersburg as one man-God or one God-man.

THE DOCTRINE OF ETERNAL PUNISHMENT.

THIS doctrine is most generally believed and held out to the world, and preached by many of the professed followers of the Lord Jesus Christ. I assure every one that it is a doctrine without meaning and without the sanction of God or Christ either. As Moses lifted up the serpent in the wilderness, so if I, said Jesus, be lifted up, I will draw all men to me. Well, if he was, or is, a Saviour; if he saves one poor sinner, he hath the power to save all; he came to save the lost, not the righteous; the righteous are already saved. Well, you will no doubt ask, Do not some suffer hell? Yes, according to the deeds done in the body. But, again, Do not the Scriptures teach that death and hell give up their dead? Yes; but then they will be judged. So they will; but when death and hell give them up they then will be pure, and cannot again suffer in hell, having suffered according to the deeds done in the body. The spirit hath suffered for the deeds done in the body while the body was on earth in the form of man. So after the spirit suffers in hell, his part is according to Scripture: the ungodly, the sinner, and all the nations that forget God, shall have their part in a lake of fire which burneth with brimstone. Now this is the second death. First the death of the body; it goes to judgment. Well, if he hath overcome before he left the body, as Christ overcame, the second death hath no power over him; if not, he (the spirit) suffers, but not forever; he suffers the balance after the death of the body.

Many preach that God is a most awful being, and that he hath doomed a part unto life eternal, and another part to burn in hell-fire forever and eternally. Again, let us see what meaneth, Fear not him that hath power over the body to kill only; but fear him who hath power to destroy both body and soul in hell. All have a body—a natural body. Cannot he destroy the body of sin in man while on earth? Yes; and he is doing this very thing every day; men are dying unto sin every day; and there are deaths every second of time, day and night. Well, they are immediately judged, and those on earth that walk about the streets are judged every second of time they live on earth. In one sense we judge ourselves. Well, all that judge themselves (if not freed from sin) condemn themselves, or the spirit within condemns them. But suppose they have overcome and God takes possession within; thus being freed from sin he cannot condemn himself, for the Spirit of God within will not let him condemn himself, having passed from death to life. It seems that, because men cannot overcome immediately in this warfare in the Christian race, they distrust God; they are almost faithless; get tired in the way of well-doing; get to sleep in the arbor of ease and the cares of the world, and forget their high calling. But now is the time. You are nearer the kingdom than you expect, and much nearer than when you first embraced the religion of the Lord Jesus Christ. The Spirit is pouring out over all the earth; men are awaking from the dead; (I mean on earth;) dead in trespasses and in sin; and these are the dead that the Bible speaks of,—not those bodies dead in the graveyard,—for men that are dead *in trespasses* and sin are as dead men in sepulchres, as

they do not wake up; but you on the earth that have been sleeping in your sins, you are called as sleeping dust—as dead men in your graves; you are doing no more work for God than those that are buried under the clods of the valley. It is high time that you should wake up from the dead, and be not like those that are dead in trespasses and in sin; but go to work in my vineyard, saith the husbandman, and I will give thee thy wages; and he that came in at the last hour received as the first. And why not? God did not have anything to give but the joys of heaven, and by giving the last these enjoyments, does it lessen the happiness of the first? By no means; it increases his happiness; for I should not wish to enjoy heaven alone; it is such a happy state that I wish all could enjoy its felicities. Seek first the kingdom of God and his righteousness, and all things shall be added; and this kingdom is on earth, and it is a kingdom which is already set up—which shall never be destroyed—and is called the Fourth Kingdom; and the writer hath attained to the possession of this kingdom, and he is an heir of God and joint-heir with his Son Jesus Christ.

CHARLES ANSON DELANO.

THE END.